

QUESTION BOX

Answers will be found in this issue of MISSIONS. Send your answers to H. B. Grose, 200 Fifth Avenue, New York City.

1. What is Washington's career said to have done?
2. How much did the Northern Methodists raise last year for foreign missions?
3. Of whom is it said, "He had found the joy of giving"?
4. Who established the first distinct Anglo-Indian work in Burma?
5. What does Doctor Grenfell say the privilege of prayer is to him?
6. What is "the deepest missionary need of our times"?
7. What bargain did Mr. Hooper make with a ranchman?
8. What did the little Chinese girl think she saw walking up hill?
9. When is money a menace?
10. In what book is given a ten week's course in prayer?
11. What is Paul Akahori going to carry back to Japan?
12. What is given as a "second phase" of Americanization work?
13. What are said to be three forms of working with God?
14. What is said to be the greatest single difficulty in maintaining the habit of prayer?
15. What does the religious census of New Jersey show?
16. To what organization is the World Wide Guild transferred?
17. How much did Secretary Divine raise at Los Angeles?
18. What did "a Christian man" say when he went out of a meeting?
19. What date is suggested as Life Enlistment Day?
20. Who said, "There is no wealth but life"?

MISSIONS

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MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

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Entered at the Post-office at Philadelphia as second class matter, acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.

ABRAHAM LINCOLN.

(Born, February 12, 1809—Died, April 15, 1865.)

From the Eulogy Preached by Phillips Brooks
When the Body of the Martyred President
Lay in Philadelphia.

OD brought him up as he brought David up from the sheepfolds to feed Jacob, his people, and Israel, his inheritance. He came up in earnestness and faith, and he goes back in triumph. As he pauses here to-day, and from his cold lips bids us bear witness how he has met the duty that was laid on him, what can we say out of our full hearts but this: "He fed them with a faithful and true heart, and ruled them prudently with all his power." *The Shepherd of the People!* That old name that the best rulers ever craved. What ruler ever won it like this dead President of ours? He fed us faithfully and truly. He fed us with counsel when we were in doubt, with inspiration when we sometimes faltered, with caution when we would be rash; with calm, clear, trustful cheerfulness through many an hour when our hearts were dark. He fed hungry souls all over the country with sympathy and consolation. He spread before the whole land feasts of great duty and devotion and patriotism, on which the land grew strong. He fed us with solemn, solid truths. He taught us the sacredness of government, the wickedness of treason. He made our souls glad and vigorous with the love of liberty that was in his. He showed us how to love truth and yet be charitable—how to hate wrong and all oppression, and yet not treasure one personal injury or insult. He fed *all* his people, from the highest to the lowest, from the most privileged down to the most enslaved. Best of all, he fed us from a reverent and genuine religion. He spread before us the love and fear of God just in that shape in which we need them most, and out of his faithful service of a higher Master, who of us has not taken and eaten and grown strong? "He fed them with a faithful and true heart." Yes, till the last. For, at the last, behold him standing with hand reached out to feed the South with mercy and the North with charity, and the whole land with peace, when the Lord who had sent him called him, and his work was done!

MISSIONS

VOLUME 11

FEBRUARY, 1920

NUMBER 2

In the Vestibule of the February Issue



MISSIONS for February comes to you with special messages concerning Prayer and Stewardship. While January was the month designated by the Interchurch World Movement as a special time for the study and practice of Prayer, the habit of prayer

belongs to all months, and the subject is properly coupled with Stewardship. You will find the pages devoted to these subjects full of suggestiveness and spiritual stimulus, and we hope the arrangement and treatment will prove effective as well as interesting. Do not fail to note the illustrations of the power of prayer, some of them very striking. The number is a good one for reference and quotation, with plenty of matter for the scrap-book. Use an illustration or a prayer or some sentences in the midweek meeting, and tell where you found it.

We commend to your careful reading the article by Mr. Singiser on the Anglo-Indians in Burma. As pastor of Immanuel Church in Rangoon he came in contact with these influential people, and the realization of the strategic character of the work among them grew upon him. He contributes an article of positive value, statesmanlike in quality, presenting a view that is his own and that comprehends far-reaching consequences in the life of Burma and India. Another article of solid quality is that of Mrs. Jenks on "Christian Americanization." Not only a student of the live subject, but a practical worker, she goes to the heart of the matter and points out definite things that may and indeed must be done, if the church is to be true and conquering. If the number brought you only these two articles and the thoughts on prayer and stewardship it would be a rich one.

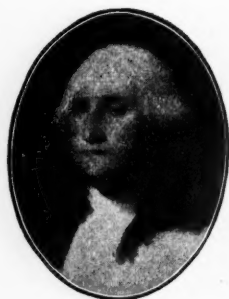
But of course there is much more. We give the first chapter of a Home Mission frontier story—a true one—by Coe Hayne, with the attractive title, "A Rider of the Old Fremont Trail." The start is sensational, but an accurate bit of Idaho history; and as the narrative develops you will become ac-

quainted with a type of heroic work too little recognized. Then we give another of Miss Applegarth's delightful medical mission sketches, "The Blue Cotton Nurse," showing what Christianity does for the Chinese girls and women. While many will see these sketches in the fine Sunday School Series which the Foreign Societies have published, we wish our larger constituency to have the joy and benefit of them.

Dr. Aitchison tells of the successful termination of the Victory Campaign, which by attaining the Six-Million-Dollar Goal also secured the Two Millions additional offered conditionally by John D. Rockefeller. This goes half and half to the General Foreign and Home Mission Societies. It should be understood that this gift counts on the One Hundred Million Dollar total fixed as a five-year goal by the Denver Convention. The action of the Administrative Committee at Atlantic City, together with a report of the remarkable Interchurch Conference, will have to go over until the next issue, as we are bent on reaching our readers on time this month, if it is humanly possible.

Ethel L. Ryan, one of the Woman's Home Mission Society's workers among the Indians, writes of "Sunlight Mission" in Arizona, and Mrs. J. E. Arnold describes a new effort in behalf of the hitherto neglected Choctaws in Mississippi.

Mr. Detweiler has been in Mexico and has something to say of the Convention he attended. Dr. Lerrigo has a strong article on the need of a larger Life Enlistment in mission service. The "Open Forum" and the pages of news from the World Fields hold the interest from beginning to end. As for the illustrations, they speak for themselves. It is through the courtesy of Mr. Harry S. Myers that we secured the fine cover illustration of Washington in prayer at Valley Forge—a remarkable etching of the bronze on the Sub-Treasury in New York. The Kindergarten children touch a responsive chord as we realize how our missionaries are putting rosy light and joy into lives that otherwise would be destitute of them. February is a sample of the good things coming in March.



"The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained."—George Washington.



"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."—Abraham Lincoln.

America, a Great World Mosaic



AMERICA is a great mosaic, being formed by an unseen Hand from a hundred million stones. Some of these stones have been touched by this Hand and have become living stones, lively stones, which fitly framed are builded together for an habitation of the Spirit of the great central Figure of the mosaic whose glory is reflected even to the far-off chaotic nations which are yet without this radiant central Figure framed in their own national mosaic.

Time was (and still is, it may be) in America when these lively stones builded into the body of Christ reflected much of the glory of their Head. The luster of the gold in the stones shone brightly; rubies glowed and sapphires glistened; iron strength was that of her manhood; and "her daughters were as corner-stones polished after the similitude of a palace." Nations came to seek her glory and her wealth; for they said, "America is a nation whose God is the Lord; she deals justly; her land is a goodly land, we will abide here."

America's stones have been gathered from all lands. Some of them are marred and scarred. They cannot be used by the Builder to make up the body of the central Presence of his inlay. For some of the living stones have not let the power of the central Figure reach through them to these lifeless stones about them. Thus these dead stones, unquickened, lie all around in the grasp of another Hand.

This Hand is forming, too, a mosaic of some of these hundred million stones of our America. His objective is to replace the radiant central Presence of the pattern with one of his own fashioning. Sometimes it is graven stone he sets up to attract the scarred stones he holds by his power; sometimes it is a virgin mother he uses as his central figure; and again he would take these very scarred and marred stones themselves and set them up in the midst for self-worship.

"How is the gold become dim?"

How has the central figure of the Christ, builded up in America from her foundation, become dimmed as these other figures are being set up to erase His image from the hearts and thoughts of her millions! Thus America's central Figure is veiled before the nations, and she is becoming known as a land of many gods and many minds.

Yet, there are living stones that have been lying very near to the heart of Him who quickened them. They are beginning to understand something of His plan for the design of this, His greatest mosaic: that not only shall many more of the broken stones lying undetached from the central Figure be brought into that Figure, but that this mosaic shall be used as a pattern for other nations that know Him not, so long as this central Presence in the American mosaic is the presence of His Son. Then from the mass of building material in all these lands may the Master-Builder begin to fashion beautiful mosaics of His own design.

These who have been lying so near to His heart are moving upon the stones builded up into His body, through His Spirit, to stir them also to activity. For they feel it is the crisis-hour; the hour that will decide which Hand shall be permitted to place in the American and other mosaics of the world the Dominating Presence.

A crisis-hour it is, for "The nation and the kingdom that will not serve Him, shall perish; yea, those nations shall be utterly wasted." But—"Blessed is the nation whose God is the Lord."

—ANNA GILCHRIST PETTY.



KINGSLEY FAMILY GROUP: MOTHER AND TWELVE CHILDREN. DAUGHTER-IN-LAW AND TWO CHILDREN ON THE LEFT, LOWER ROW. PICTURE TAKEN IN 1915, JUST PREVIOUS TO THE TWO SONS ON RIGHT, REAR ROW, ENTERING THE BRITISH ARMY

The Anglo-Indians in Burma

BY REV. F. KING SINGISER, OF RANGOON

LET me introduce to you a Baptist family in Rangoon. There are other families who merit introduction if time and space allowed. But this particular family serves my particular purpose best. It is that of a widow and her twelve children, the father having died nine years ago. The eldest son is the senior assistant superintendent of the Southern Shan states. The second son, an engineer by profession, during the war in charge of Burmans and Kachins in France, is now engaged in reconstruction work for the Government in Mesopotamia. The third son, during the war a Lieutenant in the Royal Aviation Corps of the Indian Army, is now a King's College student in London, where the fourth son is also a student. The eldest daughter is a graduate of Rangoon College; of medicine in the University of Calcutta; a post-graduate of the Royal College of Physicians and Surgeons in Dublin, and also of the University of Brussels, and today is one of the outstanding physicians in the Orient and a trustee of our Judson College in

Rangoon. A second daughter is a trained kindergarten for the past ten years in charge of the Diocesan kindergarten schools. A third daughter was recently married. A fourth daughter has been teaching in our mission schools in Rangoon, and by the way is one of the Orient's outstanding tennis players, three years ago holding the championship in mixed doubles in Burma. Daughters five and six are students of nursing in one of our American hospitals, where in competition with our own American girls they are showing marked ability. Daughter seven is still a minor attending high school. Daughter eight, Miss May, has been holding the chair of English in the Government University in Rangoon, the first woman to be so honored in Burma, and is now in England a student at Cambridge to receive her doctor's degree at the expense of the Government, later to return to Burma to some responsible government position. In the athletic life of Burma the members of this family have held a prominent place, for more than one championship stands to their

credit. In the musical and literary circles of the city they hold a position of no little influence. There is no more respected family in Rangoon than the K— family, and there is no more active and consecrated family in our Rangoon Baptist Church. They are what they are not because of ancestral social advantages, nor of wealth. The parents are Anglo-Indians. The father at the time of death was a district superintendent of telegraphs, a position of modest income entitling the family after his death to only a modest pension. But they are what they are because of a Christian mother's thrift and unselfish sacrifice, and a family ambition to make the most of themselves in Christian service. Other families in the Anglo-Indian community are worthy of this same tribute. But this family uniquely illustrates the cosmopolitan possibilities of this interracial people who are destined to play an increasingly important part in the evangelization of the Orient.

All Kingdom students today emphasize the urgency of Christianizing our international contacts. The impact of the West upon the East no less than that of the East upon the West must be Christianized. It is here where the Anglo-Indians of Burma play a large part in our Kingdom program. Few people are more grievously misunderstood than the Anglo-Indians. Once they were called *Eurasian*, a name that is now an offense to a worthy people because of the abuse given it by presuming natives who had no claim to a partial European ancestry. During what was known as the Brahmanizing period of European settlement of the Orient the Anglo-Indian was not an unenviable citizen, for then it was thought that the best way to win the Orient was to establish intimate relations between the men of Europe and the women of Asia. For awhile then the Anglo-Indian often lived in opulence and ease. But with the education of the native there arose the pathetic tragedy of this people who were neither Oriental nor Occidental. They were undersold in the clerical market of the Orient unless willing to revert to native standards of living. It is a glorious tribute to their worth that they are what they are after these many years of service undervaluation, and social and racial prejudice. In this failure to understand the Anglo-Indian the Christian Church is not wholly without censure. A large number of our Christian leaders have always recognized the possibilities of this community, and have unceasingly befriended this people. As early as 1863 Bishop Cotton said that "until the Anglo-Indian problem is laid, no European mission in India can prosper." Equally significant was the statement of the late Bishop Potter on a tour through the Orient: "If ever we lose India for Christ it will be due to our neglect of this domiciled community."

In civic life the Anglo-Indians of Burma are a powerful people, holding positions of high trust and executive responsibility. In the government service they have become commissioners, district superintendents, and members of the Legislative Council. During my pastorate in Rangoon the Accountant General of Burma, in charge of all the finances of this the richest province in the Indian Empire, was an Anglo-Indian, Mr. Dukoff Gordon, a gentleman of rare charm and culture. The permanent administrator of

the great city of Rangoon is Mr. C. C. Cameron, an Anglo-Indian of such unusual administrative ability as to receive the official recognition of the Viceroy, Lord Chelmsford. Both of these men are loyal members of our Baptist Church.

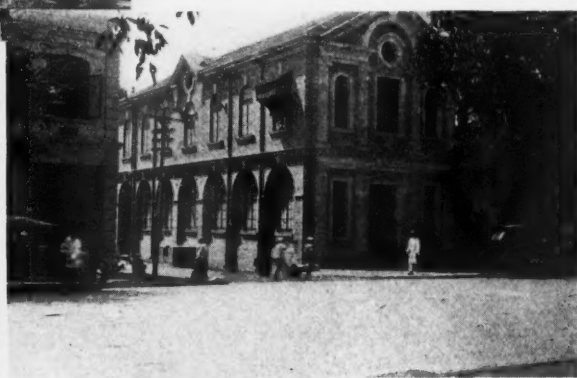
In education the Anglo-Indians have long since been recognized as a determinative factor. Constituted as they are by ancestry, interpreting the Oriental and the Occidental mind with equal facility, and having the gift of languages, they are naturally qualified leaders of the thought life. They hold many of the most responsible positions in the mission schools of Burma. In the Government's Department of Instruction they have risen to the highest position, that of Director of Public Instruction. The first inspector of schools in Burma is an Anglo-Indian woman who was a member of our own Judson College faculty.

But it is in religion that the Anglo-Indian of Burma holds an enviable position. In the whole history of moral progress in Burma the leaders of this community have always thrown their influence on the right side of every public moral issue. Even today in the reform organizations the Anglo-Indians are bearing the brunt of the burden. Several years ago when it was proposed to reinstitute bar-maids, it was the men of this community in our church in Rangoon who presented the first formal protest to the Government. Today at the head of the forces of righteousness in Burma, giving all of her time against commercialized-vice, is Miss Mae Mack, one of our own Baptist girls. These people are what they are in the work of the Kingdom because they love their Lord to a peculiar degree, and long to make their unique Christian interracial contribution, which is only another name for Christian Internationalism, to the evangelization of Burma. They understand in a way impossible to us that the very wealth of humanity and of the Kingdom consists in the fulfilment by each race of its own duty and destiny. The passionate longing of their leaders, with whom I have worked and lived and prayed, is that their people may take the good out of their Oriental ancestry and the good out of their Occidental ancestry, and that by the grace of God they may be the means of interpreting the best things of both to one another. Failed! Yes, but let us of Occident be slow in casting the first stone. Let us rather rejoice that such failure has been on the side of an Alpine ambition. It is when we look at the Anglo-Indian from this standpoint—an *interracial interpreter, a mediator of racial values*—that we begin to appreciate the potential possibilities of this people wisely helped and encouraged.

In Burma the Baptists were the first to establish a distinct Anglo-Indian work. Many feel that the continuity and comprehension of our work have not kept faith with our primacy of vision and operation. It is noteworthy that in recent years the Roman Catholics and the Anglicans, with their ability to discover that which is strategic and crucial, have made a sustained and commendable effort for this community. It is more than an assumption to say that these two missionary bodies are active and today control eighty per cent of this people because of the conviction that here is a major key to the future leader-



IMMANUEL BAPTIST CHURCH IN RANGOON, BURMA, WHERE THE ANGLO-INDIANS HAVE A CENTER OF GREAT RELIGIOUS INFLUENCE. THE COMMUNITY SOCIAL WITH NINE NATIONALITIES REPRESENTED SHOWS OF WHAT QUALITY THESE MEMBERS ARE, AND THE COMMUNITY HOUSE, ADJOINING THE CHURCH, IS A VERITABLE LIFE LABORATORY AND WORKSHOP. HERE MR. SINGISER EXERTED A POWERFUL INFLUENCE FOR GOOD, AND THE WORK IS ONE THAT HAS A STRONG APPEAL AND FAR OUTLOOK.



INTERIOR OF IMMANUEL BAPTIST CHURCH IN RANGOON, BURMA

ship of Burma. Our own work in Burma is not extensive, but is strategically located in the three great centers of Anglo-Indian life. In Maymyo we have been doing an excellent work under Mr. Baldwin. Our work at Moulmein is far-reaching through the High School so ably managed by Miss Prince and Miss Good, and the church under the pastorate of Mr. Davenport.

In Rangoon live 7,000 of the 11,000 Anglo-Indians of Burma. Here the Methodists, Anglicans, and Roman Catholics are doing an aggressive work through the ministry of school and church. Our own Baptist work in character and potentiality is second to none. In connection with Judson College we maintain a high school with Prof. Christian Scherling, one of our own young Anglo-Indian men, as headmaster. At Immanuel, the Church of which it was my privilege to be pastor from 1913 until my furlough, and to which Mr. Dwyer has just gone, we have the broadest development of our Anglo-Indian work in Burma, and hold a most strategic position in the life of this great Oriental-Occidental city. Four years ago we erected a two storied Community House at a cost of only Rs. 30,000 (about \$10,000), this largely through the help of Mr. John Emin, an Anglo-Indian contractor and builder, an active member of the Church, who furnished the work and material not only without profit, but at actual sacrifice.

No church ever responded more unselfishly than did the members of Immanuel to this project in spite of the pinch of the war. The story of the individual sacrifices in many instances is an epic of loving surrender. *To reincarnate the spirit of Christ in service and to reach the whole community by serving the whole man was motive enough for every sacrifice.* In this building we house not only our Bible school, midweek service, C. E. societies, and Auxiliary, but also the Chinese mission, an auxiliary to the church itself.

Night-school sessions have been held. Free lecture and entertainment courses are conducted by the brotherhood of the Church. A free library and reading-room and an open forum are on the program. This building was a free offering to the community in the name of Jesus Christ. It is in this way that the members of Immanuel are endeavoring to make their contribution to the redemption of Burma by making themselves indispensable in the life of this great city, endeavoring to translate the life of Christ in such a way that even wayfaring men may be brought to a saving knowledge of the Lord Jesus Christ. Their *ministry is extended to Oriental and Occidental alike.* It is not an unusual thing to have at least *thirty different nationalities* represented at any gathering. Here is indeed an opportunity to Christianize interracial relationships. The Anglo-Indian community has accepted the challenge.

What do they ask of us in these New World Movement days? Only one thing: A sympathetic opportunity to enter the service of God in Burma with their peculiar interracial gifts as our brethren—and this they are to a tragic degree. Their appeal to us is not because racial misunderstandings often make their lot cruelly pitiable, but because they have a mission. With them the Kingdom of God in Burma will prosper, without them the Kingdom will lag. When one considers the rich fruitage already gathered from a field so often only randomly cultivated, one cannot help but wonder at the glorious harvest that is destined to spring forth from this fertile soil when once nurtured and encouraged by the full confidence and love of all those to whom the Anglo-Indians look for help.

The Anglo-Indian cause is ours,
We rise or sink together,
Dwarfed or godlike,
Bond or free.



COMMUNITY CLUB DINNER AT RANGOON, BURMA

PRAYER AND STEWARDSHIP

A Symposium on Two Supremely Important Subjects

"The Meaning of Prayer"

DO you own that little book by Harry Emerson Fosdick, "The Meaning of Prayer"? And have you read it? Have you caught the spirit of prayer from its pages? If not, we commend it to you for the year. For ten weeks you may make this a daily companion for meditation, study, and prayer; and the result cannot fail to make prayer a new reality in your life. The chapters are on The Naturalness of Prayer, Prayer as Communion with God, God's Care for the Individual, Prayer and the Goodness of God, Hindrances and Difficulties, Prayer and the Reign of Law, Unanswered Prayer, Prayer as Dominant Desire, Prayer as a Battlefield, and Unselfishness in Prayer. The arrangement provides daily readings, followed by comment for the week, with a paragraph for each day, closing with suggestions for thought and discussion. The daily readings include a Scripture passage, either a prayer or relating to prayer, an introductory word, and a selected prayer from the prayer literature of the world—and a rich literature this is. The book has a prayer atmosphere of its own. It comes out of experience, and the Bible passages are quoted, as the author says, not as proof-texts to establish an opinion, but as descriptions of an experience which men have actually had with God. "In a study such as this, the Bible is the invaluable laboratory manual which records all phases of man's life with God and God's dealing with man."

In his introduction to the book, Dr. John R. Mott says: "These meditations and studies on prayer are most timely. Never have there been such extensive and such convincing evidences of the poverty and inadequacy of human means and agencies for furthering the welfare of humanity; never has there been such a wide-spread sense of the need of super-human help; never have there been such challenges to Christians to undertake deeds requiring divine co-operation; never has there been such a manifest desire to discover the secret of the hiding and of the releasing of God's power. Interest in prayer is world-wide. This is shown in the prominence of this subject in addresses and sermons in all lands, as well as by the growing volume of books and pamphlet literature in different languages. The multiplication of calls to prayer and of prayer cycles and the formation of prayer bands and of leagues of intercession constitute similar testimony. Among Christians everywhere and even among many who would not call themselves believing Christians there is being manifested an earnest desire to understand what prayer is and to engage more fully in its exercise."

Then Doctor Mott calls attention to something of paramount importance. Speaking of the daily arrangement as making this a valuable school of prayer, he says: "This suggests one of the principal merits

of Professor Fosdick's treatment of the subject. It shows clear recognition of the simple and central fact—a fact apparently unrecognized by many—that *prayer is something the reality and power of which can be verified only by praying*. An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation. These studies and spiritual exercises in helping men and women to form that most transforming, most energizing, and most highly productive habit—the habit of Christlike prayer—will do much to overcome this danger."

We shall quote some of the prayers in this little book, besides some of the pregnant sentences. But if this description leads you to take the ten weeks' course and practice of prayer, you will have reason to remember this special issue of MISSIONS as long as you live.



"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power."—Edinburgh Conference Report.



O God, whose Spirit searcheth all things, and whose love beareth all things, encourage us to draw near to thee in sincerity and in truth. Save us from a worship of the lips while our hearts are far away. Save us from the useless labor of attempting to conceal ourselves from thee who searchest the heart.

Enable us to lay aside all those cloaks and disguises which we wear in the light of day and here to bare ourselves, with all our weakness, disease, and sin, naked to thy sight.

Make us strong enough to bear the vision of the truth, and to have done with all falsehood, pretense, and hypocrisy, so that we may see things as they are, and fear no more.

Enable us to look upon the love which has borne with us and the heart that suffers for us. Help us to acknowledge our dependence on the purity that abides our uncleanness, the patience that forgives our faithlessness, the truth that forbears all our falsity and compromise. And may we have the grace of gratitude, and the desire to dedicate ourselves to thee. Amen.—W. E. Orchard.

The deepest necessity of a fruitful life of prayer is the recognition that God's search for men is prior to any man's search for God. God is forever seeking each man.

Lincoln's Practice of Prayer

Abraham Lincoln was not only an implicit believer in prayer, but constant in its practice. Gilder says, "The Deity was to him an ever-present, ever-regnant influence. He lived in the spirit. Always the belief in God was to him a challenge to singleness of purpose; to the All Pure he lifted clean hands and a pure heart."

Secretary Chase is authority for the statement that when the President announced to his cabinet his determination to issue the Emancipation Proclamation, he said: "Public sentiment he thought would sustain it, many of his warmest friends and supporters demanded it—and he had promised his God that he would do it!" The last part of this was uttered in a low tone, and appeared to be heard only by Secretary Chase, who asked the President if he correctly understood him. "Yes," said Mr. Lincoln: "I made a solemn vow before God, that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves."

On the day the news of Lee's surrender at Appomattox was received, the cabinet meeting was held an hour earlier than usual. Neither the President nor any member was able for a time to express his feelings. At Mr. Lincoln's suggestion, they all dropped on their knees and offered, in silent prayer and tears, their humble and heartfelt acknowledgment to God for the triumph he had granted to the nation's cause. That was like Abraham Lincoln—the natural thing for him, and his genuineness and the sincerity of his religious belief were so well known that he could do what few men could.

The war brought a great change in Lincoln. Always kindly and sympathetic, his heart was wrung with agony at the Union losses, and the thought of the broken and stricken homes all over the land. The one thing that sustained him was his faith in God. During the Gettysburg campaign, when tremendous issues depended on a turn of battle, General Sickles asked the President if he had felt no fears, when all others were alarmed.

"No," said President Lincoln, and added: "Well, I will tell you how it was. In the pinch of your campaign, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door, and got down on my knees before Almighty God, and prayed to him mightily for his victory at Gettysburg. I told him that was his war and our cause was his cause. And I then and there made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg I would give my life to him. And he did, and I will. And after that—I don't know how it was, and I can't explain it—but soon a sweet comfort crept into my soul that things would go all right at Gettysburg, and that is why I had no fears about you." He said this solemnly and pathetically, as if from the very depths of his heart.

General Sickles asked him what news he had from Vicksburg. He answered not much, but Grant was still "pegging away" down there, and said: "I have been praying over Vicksburg also, and believe that

our heavenly Father is going to give us victory there too, because we need it." Of course, he did not then know that Vicksburg had already fallen, on the July 4th that was to be doubly memorable. For that was the beginning of the end.

From the time of the Emancipation Proclamation, President Lincoln believed himself to be "but a humble instrument in the hands of our heavenly Father," as he remarked in a reply to an address by Mrs. Gurney, a Quaker. He continued: "I have desired that all my words and acts may be according to His will, and that it might be so, I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe that for some purpose, unknown to me, He wills it otherwise. . . We cannot but believe that He who made the world still governs it."

In response to a clergyman who said that he hoped the Lord was on our side, Mr. Lincoln said: "I am not at all concerned about that, for I know the Lord is always on the side of right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."



Use me then, my Saviour, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, an empty vessel; fill it with thy grace. Here is my sinful and troubled soul; quicken it and refresh it with thy love. Take my heart for thine abode; my mouth to spread abroad the glory of thy name; my love and all my powers, for the advancement of thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart so say, "Jesus needs me, and I him."—*D L. Moody.*



The Deepest Need

The deepest missionary need of our time is not for any material or external thing. The deepest need is spiritual; the need for a vitality in the Church equal to its vast work of naturalizing Christianity over all the world. For this task no mere number of workers at home or on the field will be sufficient, nor will prayerless giving ever evangelize the world, no matter how great the amount. How to call forth and apply the boundless resources of Jesus Christ are always extremely important questions. One of the elemental means for releasing these forces is Prayer—a supreme factor in missionary leadership. More and greater issues hang on this than on any other one thing. The story of every great Christian achievement is the history of answered prayer. The unfolding providence of our God has been a clarion call to the leaders of the Church to devote themselves to intercession above every other activity. Here is truly "an open but unfrequented path to immortality."—*W. E. Doughty.*

Prayer is the innermost form of the fight for character.

Stimulating Sentences from Books on Prayer

QUOTATIONS FROM "THE MEANING OF PRAYER"

Somewhere in every man there is the capacity for worship and prayer, for the apprehension of God and the love of him. Is not this the distinctive quality of man and the noblest faculty which he possesses?

Always a crisis shakes loose the tendency to pray.

The culture of prayer is not importing an alien, but training a native citizen of the soul.

Prof. William James of Harvard wrote: "We hear in these days of scientific enlightenment a great deal of discussion about the efficacy of prayer; and many reasons are given us why we should not pray, whilst others are given us why we should. But in all this very little is said of the reason why we do pray. *The reason why we do pray is simply that we cannot help praying.*"

Prayer is universal. It is found in some form or other everywhere, in all ages and among all peoples.

Mankind never outgrows prayer. As Coleridge says, "The act of praying is the highest energy of which the human mind is capable."

When prayer is left untrained, men pray only when they have reached their wits' end.

The use of prayer merely as a spasmodic cry out of an occasional crisis makes it utterly selfish.

What prayer can do must be seen in the pray-ers.

Deep in every one of us lies the tendency to pray. If we allow it to remain only a tendency, it becomes nothing but a selfish, unintelligent, occasional cry of need. But understood and disciplined, it reveals possibilities whose limits have never been found.

Whether through experience of sin or sorrow or hard practical struggle we come to a real maturity, we always tend to grow out of crying to God "Give me" into the deeper prayer "Make me."

Prayer is not a burden to be borne, an obligation to be fulfilled, but a privilege. The man who misses the deep meanings of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

Frederick Douglass said that in the days of his slavery he used often to pray for freedom, but that his prayer was not answered until it got down into his own heels and he ran away.

How many today think of prayer as a form of spiritual gymnastics?—what Horace Bushnell called "mere dumb-bell exercise"! They lift the dumb-bell of intercessory prayer, not because they think it helps their friends, but because it strengthens the fiber of their own sympathy. But this kind of prayer is not likely to persist long.

The thought of prayer as communion with God makes praying an *habitual attitude*, and not simply an *occasional act*.

Prayer is neither chiefly begging for things, nor is it merely self-communion; it is that loftiest experience within the reach of any soul, communion with God.

Praying is a very different thing from saying prayers.

The intellectual puzzles are found in the fringes of prayer; prayer at its center is as simple and as profound as friendship.

Prayer which is communion makes God real. Only to one who prays can God make himself vivid.

Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea held in the mind, but a Presence recognized in the life. "God," said Emerson, "enters by a private door into every individual."

Our pious practices are as useless as a Tibetan prayer wheel unless at the heart of them all is conscious fellowship with the Father who cares.

Of all misconceptions of prayer, none is more common than the idea that it is a *way of getting God to do our will*. . . In true prayer we habitually put ourselves into the attitude of *willingness to do whatever God wills*.

The experience of the race is clear that some things God can never do until he finds a man who prays.

Thinking, Praying, Working are three forms of man's cooperation with God.

Giving is not a simple matter. It is a dual transaction in which the recipient is as important a factor as the giver.

The souls who have ushered in new eras of spiritual life have never been content *with working for God*. They have made it their ideal *to let God work through them*.



"*You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed.*"—A. J. Gordon.



O Lord, renew our spirits and draw our hearts unto thyself, that our work may not be to us a burden, but a delight; and give us such a mighty love to thee as may sweeten all our obedience. Oh, let us not serve thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in thee and rejoicing in thy work. Amen.—Benjamin Jenks (1646-1724).

Perhaps the greatest single difficulty in maintaining the habit of prayer is our tendency to make of it a *pious form* and not a *vital transaction*. We begin by trying to pray and end by saying prayers.

FROM "LEARNING HOW TO PRAY"

(Leaflet by Dr. E. M. Poteat)

A student once asked Phillips Brooks if in his judgment personal communion with Jesus Christ was essential to Christianity. The great preacher replied, "Personal communion with Jesus Christ is Christianity."

Jesus sought to bring the disciples into this personal relationship and his first lesson was by example. He did not argue the existence of God or the possibility of prayer. He prayed! And here, in the presence of Jesus praying, all objections to prayer, whether scientific or philosophical or practical, fall to the ground.

Prayer is not making God will what we wish, but submitting our wishes to his will.

"Live up to your prayers in order that you may pray again," says Z. T. Cody. You cut the nerve of prayer if you let your relations with people become tangled and strained. You may keep up the forms of prayer with unforgiveness in your heart, but the heavens are as brass above you.

We are sure there is plenty of money in the hands of the Lord's consecrated stewards to carry on his work—we know united prayer can move it out into channels where it will prove an investment for eternity. Will you pray?



Lord of all power and might, who rulest in heaven and in earth, and canst turn the hearts of men after the counsel of thine own will, we humbly pray thee to awaken in all the members of thy church such a deep sense of their duty to maintain and set forward the work of missions, that by their faith and zeal thy holy name may be glorified, and the bounds of thy kingdom enlarged, through Jesus Christ our only Saviour and Redeemer. Amen.



DR. GRENFELL'S TESTIMONY

The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold as he knows is best. If it were otherwise I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—*Sir Wilfred Grenfell.*

FROM "POWER BEHIND THE PLAN"

(Leaflet by Dr. P. H. J. Lerrigo)

In the hands of Christian people there is a power not shared by others and too often unrecognized and unutilized by themselves. The greatest contribution which the church can make toward the winning of the world struggle is *the unloosing of this spiritual power through prayer.*

The will to power is the will to pray.

The power of God will wait upon our desire when we pray. But we must pray with the stress of the present hour upon us. Indefinite aspiration will not suffice. There is demanded a determined will to pray. We must *pray intelligently*, unremittingly, contagiously, and *now*.

Nothing is so contagious as real prayer, and God would have us not only pray, but teach others to pray.

If we are to win the victory, we must pray our way to it.



O Lord, give us more charity, more self-denial, more likeness to thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto, and unto thee, the God of love, be glory and praise forever. Amen.



"To inform the mind and awaken the conscience"

NOTHING ELSE CAN AVAIL

One greater and more essential need overshadows every other—the need for a quickening of the spiritual life of the church through prayer.

Prayer is not selfish begging; it is not an effort to bend the vast purposes of God to our own personal desires.

Prayer is power.

"The effectual fervent prayer of a righteous man availeth much."

Do we believe it? If we do, how can we excuse ourselves for failure to use this "effectual" weapon to the utmost for him?

"Whatsoever ye shall ask the Father in my name, he shall give it you."

There is God's promissory note signed by his Son.

Have we the vision and the faith to accept it at its face value?

Who shall measure the blessing that will come to the church and to the world if, in this Nation-wide Campaign, we do accept it, linking our united effort to his vast resources through constant fervent prayer?

(NOTE. This is the plea for prayer made by the Episcopal Church, in *The Spirit of Missions*, in promoting its Nation-wide Campaign. We can adopt it in our New World Movement as equally applicable to us.)

Prayer and Stewardship in Mission Fields

"PASTOR," that is what they call me. "Pastor, you remember you gave me a little booklet urging me to pray for individuals definitely. I have their names in that book; and do you know, they began to come about as fast as I called on them and talked to them about becoming Christians. I know of no other explanation." I pass his answer on to you, and also his request: "Pastor, I have little wisdom and experience. I want you to ask all of your friends to pray for me." His name is Mr. Sim, pronounced like our word "seem."—*George W. Lewis, Ungkung, China.*

WHEN we realize how far our gladdening experiences outnumber those that depress us we are astonished. Last week a Christian Karen man and wife brought me in clear cash \$330 for the new chapel, \$33 for general benevolence, and about \$17 for the pastor's salary. The contribution for the chapel was in addition to some 360 rupees they had previously given. They are not rich as you count riches, but are better off than most of our people here. At the midweek prayer-meeting held at their house last night, we found a volunteer choir on hand to surprise us and a good attendance to gladden us. Such a couple make one strong. Living near them is another couple equally strong and beautiful in their Christian living and possessing more culture. These are also towers of strength to me. A few weeks ago a man brought me from his parents \$190 toward the chapel fund. When one remembers such people in his field, not to mention many others, one is ashamed ever to have a disquieting thought.—*L. W. Cronkhite, Bassein, Burma.*

LET us hope that in course of time the government may realize that a land without institutions for such cases as these, and for the indigent and helpless, is not yet living up to its twentieth-century privileges. We have electricity, telephones, and ice; but we have not the necessary institutions. The government has done wonderfully well in education and sanitation and engineering, and many other branches, but we still need institutions for the poor, the needy, the sick, and the insane, and need them badly. I am anxious for you to know our exact situation *that you may pray intelligently*, pray that we may have this needed institution in the near future, financed by the government.—*Raphael D. Thomas, Iloilo, P. I.*

THE church work in the main school is progressing. A number have appeared before the deacons asking for baptism. It is a great inspiration to see these young people going out and forming a part of the real life of the nation and to realize that we have been privileged to help so definitely in the formation of that life. Remember that, however much we need your financial aid in providing the buildings and equipment, we *also need greatly your prayers at all times*. I know by the many silent lifts we get amid the day's tasks that some are praying earnestly for us and we want the number to increase. We become more convinced every day that religion and charac-

ter are caught, not taught, and therefore we need a constant and ever-increasing supply.—*A. E. Bigelow, Iloilo, P. I.*

IN CONNECTION with the evangelistic campaign last year, we *prayed for our villages in turn*. In answer to our prayers, there have been eighty-one baptisms this year, twice as many as ever before. Our pupils were asked to write to their friends urging them to believe on Christ. Among the converts to be baptized was the chief of a village, who said that the letters from his son, a lad of fifteen years, who had been most eager for the salvation of his father, won him.—*Mrs. Jennie B. Johnson, Loikaw, Burma.*

DO CONTINUE to pray for the work here, and that strength sufficient for the many and varied tasks may be granted the workers.—*L. W. B. Jackman, Sadiya, Assam.*

SO, DEAR FRIENDS, continue much in prayer, that the fire on God's altar may not go out day nor night until he shall come.—*Merrick L. Streeter, Tavoy, Burma.*

OUR ANNUAL EVANGELISTIC CAMPAIGN has been the outstanding feature of our work for the last few months. My part—the promoting of the campaign in the entire Mission—was quite a responsibility and took much time. Since the close of the one last year, we have endeavored to keep the thought of the coming one prominently before the workers. With this end in view we urged the young people in the village congregations to study Scripture, practise singing, and to pledge and enroll early in volunteer bands and prayer groups. . . *Careful instruction was also given as to the management of prayer groups*. They were to be kept small, separate for men, women, and children, devoted to intercession, and led by other than mission workers. From February 1 these met weekly; from March 30 daily until the end of the campaign. Some congregations had from three to five groups meeting regularly for prayer.—*John A. Curtis, Donakonda, Nellore, South India.*

THE Baptist churches of America are responsible for the Christianization of the million souls in this district. We have the field absolutely to ourselves. What watchmen we should be! Without your gifts the work could not go on, but *back of your giving put prayer*—earnest and daily—and we will bring the impossible to pass. Ask that God may revise his work and that we may have courage and faith to triumph over difficulties.—*H. J. Openshaw, Yachow-fu, West China.*



"We have no right to send out missionaries unless we mean to back them up by prayer."—*J. R. Mott.*

Finding God is really letting God find us. Prayer is opening up the life to him.

Prayers Selected for Spiritual Stimulation

A PRAYER FOR OUR COUNTRY

Almighty God, who in former times didst lead our fathers forth into a wealthy place; give thy grace, we humbly beseech thee, to us their children, that we may always prove ourselves a people mindful of thy favor, and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Defend our liberties, preserve our unity. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we entrust in thy name with the authority of governance, to the end that there be peace at home, and that we keep a place among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness; and in the day of trouble, suffer not our trust in thee to fail; all which we ask for Jesus Christ's sake. *Amen.*

FOR INTERNATIONAL FRIENDSHIP AND GOOD WILL

O almighty God, the refuge of all those who put their trust in thee, we turn to thee in this time of trouble; direct the course of this world, we humbly beseech thee, in accordance with thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. Kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquillity thy kingdom may go forward, till the earth be filled with the knowledge of thy love; through Jesus Christ our Lord. *Amen.*

PRAYERS FOR MISSIONS

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee, hasten thy kingdom, through Jesus Christ our Lord. *Amen.*

Almighty God, who hast given thy dear Son the heathen for an inheritance, and the utmost parts of the earth for a possession, bless, we beseech thee, the missionary work of thy holy church in all parts of the world. Have pity upon the people who are still calling upon gods that cannot save, and so touch their hearts and waken their consciences and rule their wills that they may turn to thee, the living God, who wouldst have all men to be saved and to come to the knowledge of the truth. Raise up among them, we pray thee, prophets and teachers of their own blood, men full of wisdom and of the Holy Ghost. Gather in the souls destitute of help. Set free the prisoners of

darkness. Have pity upon the unthankful and the unholy. Forgive the evil-doers who know not what they do, and out of many nations and peoples and kindreds and tongues assemble the congregation of thy saints. All of which we ask for the sake of thy only Son, our Saviour Jesus Christ. *Amen.*

PRAYER AFTER THE OFFERING

O God, most merciful and gracious, of whose bounty we have all received, we beseech thee to accept this offering of thy people. Remember in thy love those who have brought it, and those for whom it is given, and so follow it with thy blessing that it may promote peace and good-will among men, and advance the kingdom of our Lord and Saviour Jesus Christ. *Amen.*

THE PRAYER THAT STIRRED SCOTLAND

I heard in Edinburgh the illustration of McCheyne, and though I had read his life, this had never before so impressed me. We were standing near the old statue of Knox at the Free Church Assembly Hall entrance. An old Scotchman told me the story of McCheyne in his young manhood, how he stood Sabbath morning in his church; how he leaned over his pulpit and said: "I cannot go on"; how he broke down and wept like a child. Then he lifted his eyes to God and said: "O God, take my people yourself and tell them what I cannot tell them, and fill them with yourself." The old Scotchman who told me the story leaned back against the Knox monument and said: "Do you know, friends, this man Knox did great things for Scotland, but young McCheyne's prayer touched a chord in Scotland and in Scottish hearts that even this great man never touched, with all his power. To think that when he was scarcely over thirty God called him away; but he called down the power of God upon Scotland and it is with us still."—*Dr. John Timothy Stone.*

POWER OF UNITED PRAYER

We must not omit to call attention to the inspiration that comes from united prayer. When a multitude of brethren meet, and with one accord pour out their hearts to God; utter his praises, and ask for his blessing, there comes a sense of unity with a Divine, that sometimes rises almost to transport.—*Everett P. Wheeler, in "A Lawyer's Study of the Bible."*



It is my belief that two hundred men—yes, one hundred men—of pure heart, unselfish motive, and unwavering faith in the integrity, omnipotence, love, and present-day working of the living God, could through intercession usher in an era like unto that vital age, the age of Apostolic Christianity.—*Dr. John R. Mott, in "Intercessors the Primary Need."*

In the Village of Sickle Stream

A REMARKABLE PROOF OF THE POWER OF PRAYER

BY LILLIE S. BOUSFIELD, OF CHANGNING, SOUTH CHINA

NESTLING against the side of a great mountain in South China, and extending for some distance into the beautiful valley at its base, is the village of Sickle Stream, named after the river which flashes like a curved blade through the picturesque valley. The murmur of the waters as they ripple over the rocks often mingles with the music from the little chapel on the banks of the river, where the Christians of Sickle Stream gather to worship and sing their hymns of praise.

Outside of the chapel hangs a great, hollow, wooden fish upon which Yun-Tshin-Ko, the chapel keeper, beats with his drum-sticks to summon the people to the services. The building and the grounds are scrupulously neat, for Yun-Tshin-Ko and his wife are most conscientious in their observance of the laws of cleanliness. On one occasion when we went to the village to conduct some Christian work among the women, we found that even the little tufts of grass on the premises had all been pulled up by the roots. Yun-Tshin-Ko explained that this had been done because he "knew my disposition," meaning that he realized how much I valued cleanliness.

The power of the Holy Spirit has manifested itself in several striking ways in this community. There lives in the village a man who was subject to violent spells of insanity, during which he would rush through the village scantily clad, terrifying the women and children. His people were powerless to help him, and the religions of Confucius and Buddha do not provide hospitals or asylums for these unfortunates.

At last the family went to Tshia-Sien-Sang, the pastor of the little church at Sickle Stream—a most devout Christian who had been trained for the ministry at the theological seminary. They begged that he would pray for the man, asking God to cure him of his terrible malady. Tshia-Sien-Sang told

them to clean their reception-room and gather together the members of the family, including the afflicted man, for a Christian service. The minister and some of the brethren took their Bibles and hymn-books and went to the home.

The service was simple, but impressive. The afflicted man sat quietly in their midst as they sang hymns and read the Scriptures. Tshia-Sien-Sang spoke to them of the wonderful power which Christ had over evil, and then prayed for the man and his family. Ever since that time the man has been in his right mind. Not long after this he became a Christian and was baptized with the other members of his family.

Among others who attend the meetings at the little chapel of Sickle Stream is an old woman who was much impressed by the gospel message, and wished to take a stand for Christ. The persecutions of her non-Christian family, however, delayed her in making her decision. At last she became critically ill, and her family believed she was going to die. As she lay unconscious she dreamed that she saw a ladder reaching from earth to heaven. At its top stood a radiant angel beckoning to her to ascend, but as she tried to climb the ladder her relatives caught hold of her clothes and pulled her back to earth. She awoke with a start, great beads of perspiration standing on her forehead, and prayed to the true God that he would make her well and strong again, so that she might confess Christ before men. Although she was sick unto death, she recovered and was baptized. Her greatest delight now is in telling others of the Saviour who has done so much for her.

This beautiful village is rapidly becoming one of the "gardens of the Lord," for higher than the hidden mountain springs which feed the Sickie Stream, is that Divine Source from which this little band of Christians receive strength and inspiration.

*PRAY FOR THE CHINESE OF CHANGNING AND FOR OUR MISSION: ALSO
FOR THE VILLAGE OF SICKLE STREAM AND ITS GOSPEL WITNESS*



Spiritual Aspects of Christian Stewardship

STEWARDSHIP AND THE WORLD PROGRAM

Without stewardship, missions are unthinkable. Without stewardship, the church at home may function temporarily and as a club, but it cannot persist in its world task, it cannot even save its own nation, or reach the adjoining slum. Elaborate the thesis as you will, it is axiomatic—*Christian stewardship is essential to Christian missions.*

Why? Because both arise from a recognition that man has responsibility to God, and it is this sense of responsibility which alone can meet the world's problems. God has not promised to save this world except through men and women. If his kingdom is to triumph as speedily as possible, the maximum offering of time and talent and prayer and money is requisite.

There are many who stand questioning the perpetuation of the law of the tithe in this dispensation, instead of considering their responsibility to God and his creatures in the light of the dire need of men and the timeless yearning of God. While many put the Redeemer and his agency, the church, last in the outlay of their money, so do many give God the last choice when they face a life work. Missions without missionaries, missions without money—these are equally absurd. They imply missions without the stewardship of life and possession, simply another attempt to make bricks without either straw or brick-makers.

But have you ever thought of *prayer also as a stewardship*? Prayer heartens the workers in the field and intensifies interest at home, and does many other things which make missionary achievement possible. Prayer is consequently a power for others, and, therefore, a responsibility or stewardship. Intercession creates and admits the sense of obligation just as life service and tithing acknowledge the Redeemer's ownership and his follower's stewardship.

Intercessory prayer, personal service, and money gifts—these are the fundamentals of stewardship and of missions. Upon each and all of these factors depends the existence and extension and complete victory of the kingdom of God. In emphasizing each in turn The New World Movement now proceeding is placing our churches directly on the high road to unprecedented spiritual achievement. In linking them as stewardships the movement is also placing the essential unity of the national and missionary problems so clearly that all Christians, all patriots, and all good people are challenged mightily to put the ideal of Christian stewardship into practice in its entirety.—*Adapted from Missionary Outlook.*

THE NEW EMPHASIS

Hitherto attention has been concentrated upon accumulation. The celebrated Doctor Pearsons, for example, testified that until he was seventy years of age he thought mainly of *accumulating* money, giving almost no thought to its *distribution*. And on reflecting that he could not take his money with him at his death, without a trace of benevolence and in

the use of his cold, hard business sense he took up the question for the first time in his life of what he would do with the \$4,000,000 he had up to that time accumulated. And he began to distribute it—mainly in aid of Christian education. And it is said that after his death they opened his safe and found a pair of link cuff-buttons that did not match and \$7,000,000 of canceled checks. He had found the joy of giving.

AN UNRECOGNIZED SIN

In these days of critical Bible study it would seem impossible that any prevailing sin could escape the universal condemnation of Christian people. Serious reflection, however, convinces one that there is such a sin. Our Lord warns us against it in these words: "Take heed and keep yourselves from all covetousness."

The Standard Dictionary defines covetousness as "inordinately eager to acquire and possess, especially by unjust or unlawful means—avaricious." Paul calls covetousness "idolatry," and idolatry is defined as "inordinate love or admiration." Covetousness then is an inordinate love or desire.

The excessive love of money and what money will buy is probably the most common and most damning form of covetousness with which we come in contact. There is no sin the Bible more faithfully warns us against than this one.

Jesus saw the peril of this sin and often warned his followers against it. "Lay not up for yourselves treasures upon earth." "Ye cannot serve God and mammon." "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." "What is a man profited, if he shall gain the whole world, and forfeit his life." "How hard is it for them that trust in riches to enter into the kingdom of God." "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." "Labor not for the meat which perisheth, but for that which endureth unto everlasting life." Such are some of the many warnings our Master uttered against it.

Notwithstanding the dangerous nature of this sin, the repeated warnings of Christ and the apostles, and the ruin it has wrought through all history, it is perhaps the most prevalent sin of professing Christians. It enters the pulpit and sits in the pew. It has seriously sapped the spiritual life and power of the kingdom. It is Satan alluring many to perdition under the respectable guise of "thrift," "sagacity," and "shrewdness." As such it too frequently passes unchallenged and unrecognized by the Christian Church.—*Benjamin Starr.*



THOSE alone labor effectively among men who fling themselves upward toward God.—*Bishop Brent.*

Outline Studies in a Christian Doctrine of Property

ARRANGED FOR GROUP DISCUSSION BY E. M. POTEAT, D. D.

Dr. Poteat is preparing this series for use in our churches. The chapter headings indicate a search for the fundamentals. They are as follows:

- Chapter I. Is There a Christian Doctrine of Property?
- " II. Two Traditions—Sinai and Olympus.
- " III. Socialism, or the Kingdom of God.
- " IV. The Factors in Production.
- " V. The Law of Distribution.
- " VI. Division of Labor in the Kingdom of God.
- " VII. Spiritual Objectives for Men of Business.
- " VIII. Stewardship and Redemption.
- " IX. Unrighteous Stewards.
- " X. Can a Rich Man be Saved?

Something of the nature of the discussion is indicated in the following outline of Study Number One, on the subject, "Is There a Christian Doctrine of Property?"

- Two groups say "No." Certain Christians answer "No," because they insist that Christianity is religion and does not concern itself with so prosaic a matter as property. Certain economists, jealous of their authority in their chosen field, and resentful of the intrusion of religion where economic laws are held to prevail, answer "No."
- The true answer is "Yes," and for two reasons:
 - Christianity is the universal religion, and it is this in the sense of being the only religion for the world. It reveals the only God there is, in His way of dealing with the whole race, and every individual in it. It is the universal religion, also, in the sense that it includes in its program and intends the sway of its law over the total life of man, individual, social, national, and international.
 - Other doctrines of Christianity imply a doctrine of property. For example, the doctrine of God carries his creatorship of all things. The doctrine of man, as redeemed, carries with it the constraint of his redemption over his total life. The doctrine of man in his relations to man certainly includes his behavior in the field of property, where his relationships are likeliest to be constrained.

Thus it might be possible to run through all the characteristic and distinctive doctrines of Christianity and show that they imply a doctrine of property.
- Why Christianity must now declare its doctrine of property. Perhaps for the first time in history, now is the time for the promulgation of the Christian law of property. This is an industrial and commercial age, and human interests are most anxious in the field of property rights. Hitherto Christianity has held the leadership of the world because it has championed the rights of man precisely in those fields where those rights were jeopardized. Christianity must now set forth its doctrine of property or forfeit the leadership of an industrial and commercial age.

Questions for further discussion.

- Is Christianity a preparation for a future life only, or is it also a program for the life of today? Does "Kingdom of Heaven" mean "Heaven"? See Matthew 13.

- Can property interests exempt themselves from the Christian law and spirit?
- What is meant by the proposition: "Christianity the universal religion"? Compare other religions and religious books with Christianity and the Bible.
- Are the implications of Christianity a part of Christianity?
- Who are the leaders in current discussions of questions about property—Single-taxers, Socialists, Communists, or Christians?
- Why does our age demand of Christianity guidance in this field now, and why must Christianity give it?

We publish the above series of topics, and the outline of the first chapter, by way of indicating what Dr. Poteat is working on, and to show that he is hoping to supplement the studies already in circulation under the direction of the Interchurch World Movement with a discussion on the subject of Stewardship along somewhat different lines.



A Nickel for the Lord

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped sixty-five cents on the slip presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid twenty-five cents with equal alacrity. He took a box of candies to his wife, and paid eighty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, a man worships him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the cause of his Creator.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket, and picked out the nickel and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that takes in washing for a living.—*Home Mission Society Leaflet.*

Graphic and Stirring Words About Tithing

FROM AN ADDRESS BY AMOS R. WELLS, LL. D., ON THE TENTH LEGION

ONE of the brightest addresses we have heard on Tithing and Withholding was made a score of years or more ago by Prof. Wells, who as editor of the *Christian Endeavor World* has rendered the young people such fine service. At that time the Tenth Legion had recently been formed by Christian Endeavor Societies, and thousands were subscribing to the tithing principle. The figures which were given to show the contrast between expenditures on self and giving for missions would not be the figures of today, but the proportions would not be greatly changed, and the moral abides. We give extracts from the address, with the poem that closed it. This will make a most effective reading in a missionary program, and the more so if the author's simple method of illustration is followed.

PROFESSION AND PRACTICE

Some men pray for the millennium and don't give a mill toward its coming. But the chariot wheels of the millennium are made of consecrated dollars.

"Go ye into all the world," we say to our missionaries. "Stay right here in my pocket-book," we say to our greenbacks.

We take an interest in missions—but we keep our money on interest!

"Thy kingdom come," we pray. Ah, we must send our money to fetch it.

The Lord will judge this nation, not by its prayer-books, but by its account-books. And how do the account-books of our nation read?

(After giving the annual drink bill at a billion dollars, tobacco, \$625,000,000; bread, \$600,000,000; steel products, \$560,000,000; boots and shoes, \$335,000,000; sugar, \$225,000,000; furniture, \$175,000,000, etc.; he said: "For foreign missions, for the spread of the kingdom of God over the earth, we pay yearly only \$5,000,000. Isn't that a pretty washing for Christendom to put out to dry?")

Why, we, the salt of the earth, spend more for salt yearly than for foreign missions. We spend more for safes to put our money in than we take from those safes for foreign missions. We pay twice as much for the trunks for our yearly travels as to send the gospel traveling. The gloves for American hands cost twice as much as those hands put in the contribution-box for foreign missions, and American pocket-books cost half as much as those pocket-books give for the heathen, and the new mirrors in which Americans smirk each year at their benevolent faces exceed in value all their gifts to foreign missions.

What is to be done about this? Mr. Amerman, president of the New York City Union, knew what to do. He wrote a pledge, signed it, then got others to sign it. And the pledgers promised to pay to the Lord's work one-tenth of their incomes. Thus, in 1896, was formed the Tenth Legion, with its motto, "Unto God the things that are God's."

And now does anyone think a tenth too much to give to the Lord's work? Look at this circle; it stands for your income. (The speaker hung on the line a large pasteboard circle divided into ten sections, each of a different color, and one of them—the white one—removable.) Here is the Lord's tenth. I set it aside. What have you left?

Well, there's one-tenth for your head, to provide a roof to cover it. (As the several particulars were named appropriate pasteboard symbols were hung on each of the

nine sections—a picture of a roof, a little book, a picture in a frame, a bar of music, a bottle of perfume, a pie, a necktie, a gold ring, a bicycle.) There's one-tenth for your brain, and books to feed it; one-tenth for your eyes, and pictures to delight them; one-tenth for your ears, music to hear; one-tenth for your nose, perfume to smell; one-tenth for your mouth, something to eat; one-tenth for your body, something to wear; one-tenth for your hands, a ring, and all it implies; and one-tenth for your feet.

And now what depends upon the Lord's tenth? (The speaker hung upon the detached section, in a lengthening chain, fitting pasteboard symbols—a church, a S. S., a C. E., a ship, a mission church, a Bible, a lily, a red simitar, a loaf of bread, a broken chain, an electric-light, a globe.) The church depends upon it. The Sunday School depends upon it. Young people's work depends upon it. On it depend the ship of foreign missions, the mission church at home, the distribution of Bibles, the cause of temperance. Upon this tenth hangs safety for the persecuted Armenians, food for the starving in India, freedom for the slaves in Africa, enlightenment for the superstitious of China; yes, hope and happiness and life for all this sinning, suffering world.

Look at the burden of the nine-tenths and of the one-tenth. Is the tenth too much for you to give? I have read of a man with a soul so small that you could take the little end of nothing and whittle it down to a fine point, and with it punch out the pith of the invisible hair, and draw that man's soul through the hole. Such a man might call a tenth too much, but surely no Christian.

And how near do we come to this standard? The denomination that gives the most gives each year for foreign missions only \$1.45 a member. The denomination that makes the next largest contribution gives \$1.09 a member. The next gives \$1.39 a member. The fourth gives seventy-one cents a member. The fifth gives fifty-six cents a member. The other denominations bring down the average so that the gifts to foreign missions of our rich nation's Protestant churches do not average forty cents a member.

Now the wealth of this country is in the hands of Christians. Their average income surely exceeds \$500 a year. If they gave one-tenth to the Lord, and only one-fourth of that tenth to foreign missions, the average gift from each Christian would be increased more than thirty times.

Less than forty cents a year for foreign missions from each Protestant in the United States! I want to burn that figure in upon your memory: Only forty cents a year!

When our ever-living Saviour passed away from earthly eyes,
Sounded forth this great commandment from the eager, opening skies:
"Go ye, go ye, teach all nations; boldly teach them and baptize."

So they went, those men anointed with a power from on high;
So they went, to sneers and hunger, to the mob's vindictive cry;
Went to suffer racking tortures and triumphantly to die.

All their life was but one purpose—that the life of Christ should be
Spread abroad among earth's millions as the waters fill the sea.
So the heroes died, and, dying left their task for you and me.

Children of the saints and martyrs, with all peace and plenty blest,
What obedience are we giving to the Saviour's last behest?
What desire, what self-denial, thought, and prayer, and eager zest?

In the stead of what the martyrs bore through many a conflict drear,
In the stead of homeless wanderings, bitter fightings, cruel fear—
Ah, the shame!—we modern Christians give—just forty cents a year!

Forty cents a year to open all the eyes of all the blind!
Forty cents a year to gather all the lost whom Christ would find!
Forty cents a year to carry hope and joy to all mankind!

See amid the darkened nations what the signs of promise are,
Fires of love and truth enkindled, burning feebly, sundered far;
Here a gleam and there a glimmer of that holy Christmas star.

See the few, our saints, our heroes, battling bravely hand to hand,
Where the myriad-headed horrors of the pit possess the land.
Striving, one against a million, to obey our Lord's command!

Mighty is the host infernal, richly stored its ranging tents,
Strong its age-encrusted armor and its fortresses immense,
And to meet that regnant evil we are sending—forty cents!

Christians, have you heard the story, how the basest of all men
Flung his foul, accursed silver in abhorrence back again?
"Thirty pieces" was the purchase of the world's Redeemer—then.

Now—it's forty cents in copper, for the Saviour has grown cheap.
Now—to sell our Lord and Master we need only stay asleep.
Now—the cursed Judas money is the money that we keep.

But behold! I see the dawning of a large and generous day;
See the coming of a legion; read its banners, "Pray and Pay;"
And I see the palm of triumph springing up along its way.

These are they of open vision, open purses, open heart,
Free from Mammon's heavy bondage and the serfdom of the mart,
Where the woe is, where the sin is, come to bear a hero's part.

They have beaten out their coin into weapons for the fight;
Gleams the gold and gleams the silver in this legion of the light;
Selfishness and sloth behind them, onward now for God and right!

Lift your banners, loyal legion; swell your ranks from every clime!
All the powers and throne in heaven strengthen your resolves sublime!
Build the kingdom of your Captain on these latest shores of time!



Stewardship Suggestions

THERE is little hope of light as long as men's minds are bent on accumulation; as long as business theory rests upon the property basis rather than the service basis. But let a man once clearly see that he is here, not to build up a private fortune, but to promote holy character throughout the world; let him once perceive that all the world can give him is a living, and an opportunity of service, then the business life will become as sacred as preaching the gospel and financing the kingdom of God will become as joyful a service as the conversion of souls.

It is not by a man's purse, but by his character that he is rich or poor.—*R. L. Stevenson.*

WHO is rich? He who is content with his portion.—*B. Franklin.*

THERE is no wealth but life; life including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings.—*John Ruskin.*

EVERYTHING fair and reasonable in property will be affirmed and strengthened when it is readjusted on the service basis. . . We must somehow secure this fundamental concession that business theory must be shifted from the property basis to the service basis.—*Prof. Albion W. Small.*

A CHRISTIAN man went out of a meeting which had deeply stirred him, and lifting his hand, exclaimed, "Never another dollar for myself." Did he go out of business? Not he; on the contrary, he said to himself: "I must make more money this year

than ever before. I must make my business better in method, in product, and in profits because I now realize that I am a Servant of Man, no longer a servant of self."

THE stewardship of life and possessions is fundamental to Christian discipleship and the kingdom of God can be maintained worthily and extended widely only as Christian people accept the principles of stewardship and seek to observe them.—*Harvey Reeves Calkins.*

BY DR. E. M. POTEAT

It must be remembered that the aim of the Christian social order is that every man have equal opportunity in his appointed sphere for the full and free development of all his powers and for the projection of these in usefulness to the limits of the world. From this point of view, property can be judged a good only according to its uses; that is, according to its contribution to the total welfare of mankind. A man's property, if it is to be justified at all, must be a good for his character and at the same time, while he holds it, a good for every other man on the planet. This would mean that I may have as much as is necessary to maintain me in full efficiency as a servant of the general good.

Hoarded wealth corrupts the soul as the manna gathered in excess of the day's need rotted in the hands of the Israelites. The word "miser" needs only one letter to make it misery. Character immediately and steadily deteriorates under the lust for gold.

Prof. William James said that the revival of the love of poverty is the greatest revival we of this generation need. Socrates once walked into the exchange at Athens and the tradesmen set on him with their invitation to buy of their wares. He stepped into the midst of them, and stretching his arms in a wide look about him, exclaimed: "Ye gods! that there should be so many things in the world Socrates does not want."

FROM "MONEY THE ACID TEST"

"Give, not from the top of your purse, but from the bottom of your heart."

Of all the graces, giving is that which is "likest God within the soul."

"An ordinary contribution-box has become an instrument by which the contributor, as he sits in his pew, can touch every continent and do a work for Christ where his own footsteps can never tread."—*James S. Dennis.*

What is the true giving of money? *The unselfish outpouring of oneself in substance.*

Giving makes the prayer-life more real and practical.

All money is not to be treated in the same way; a certain portion is to be set apart "unto the Lord," and this should influence the disposing of the remainder.

ESSENTIAL ELEMENTS IN STEWARDSHIP

In *Money the Acid Test* these are given as principles of giving:

1. That giving is ordained to be an integral part of worship, in acknowledgment of God's sovereign ownership.
2. That, in order to guard against insincerity of consecration and indefiniteness as to the amount, a definite portion is to be devoted to the Lord, as the first-fruits of all increase.
3. That, instead of arbitrarily fixing a uniform proportion for all under all circumstances, God gives each of his children the responsibility of determining the separated portion in the light of intelligence, conscience, and the promptings of love.
4. That the love of Christ constrains the true Christian to adopt a standard of giving higher than that of pagan or patriarch or Hebrew under the law.
5. That, in determining the proportion to give, there should be due regard to the requirements of simple wholesome living and also of reasonable saving to meet future obligations; and out of the remainder the giving portion should be supplemented.
6. That those who thus honor God by generous giving may confidently count upon blessing here and now, and as their income increases the proportion set apart for giving should steadily increase.

According as a man follows or fails to follow the divine principles in determining the proportion to give, as an offering unto God, he becomes in reality *a true partner of Christ*, or a mere legalist, or, it may be, *a defaulter, robbing God*.

THE FELLOWSHIP OF STEWARDSHIP

PRACTICAL PURPOSES

1. To contribute to the support of my church and missions regularly and as God has prospered me.
2. To make an offering at the communion seasons to the deacons' fund, to be used in their ministry to the needy of the church and community.
3. To enroll in the "Fellowship of Stewardship" by which I agree to set aside statedly *a definite proportion* of my income to be used in the work of the Lord in my church, in my community, and in all the world. This may be one-tenth or any other proportion of my income which I decide the Lord wishes me to devote to him.

HERE IS A PLEDGE YOU CAN FILL OUT

Believing that it is the duty of every Christian person to set aside at least ten per cent of his gross earnings to be used for the purpose of advancing the Kingdom of our Master and the bettering of our fellow men, I have opened this account with this purpose in view. I pray for the guidance of the Holy Spirit in all my dealings, and that I may have the blessings of our God in the work. 2 Cor. 9. 6, 7.

Signed.....

Promotion Work in Bassein, Burma

DEAR FRIENDS: While you people at home are planning to raise a hundred million dollars in five years, we here are planning on quite as extensive a scale in proportion to our ability. Eight or nine years ago we began a building and endowment fund. The Pwo Karens have paid 42,000 rupees, the Government Education Department has added 18,000, and our own Society in America has given 10,000 so that I have received to date 70,000. With about 5,000 rupees in good Karen pledges and the 12,000 the Education Department hopes to give, we have at hand or in sight 87,000 rupees. I presented these facts at the final gathering of our pastors and workers who had come from the jungle villages for our annual Bible class, and suggested that the people try to raise among themselves the 13,000 rupees needed to bring the total up to a lac of rupees, or one hundred thousand; that is, about \$35,000.

They have never even remotely dreamed before of undertaking anything so large, yet they took up the proposition most heartily, in spite of the fact that the cattle plague, the damaged rice crop, and other things have made them uncommonly poor. Although sincere enthusiasm is not synonymous with determined effort for achievement the outlook is at least good. The plan is to divide the hundred thousand rupees in such a way that sixty thousand will go for the new central school-building, fifteen thousand for other needed buildings on the compound, and the remaining twenty-five thousand as an initial endowment fund. If this is accomplished I can close my forty years of service with a "Nunc Dimittis," though I will have a sad heart as I turn my back on Burma.

In three days it will be thirty-eight years since Mrs. Cronkhite and I first sailed from New York to Burma. Twenty years ago she was kept at home by the doctor's orders and has never been able to join me since. Yet she has been brave during these separations. Day before yesterday I wrote her to keep up courage another two years, when I hope to come back and raise vegetables and flowers for her as long as we both live.

Our Burman mission has asked me to serve as chairman of a committee for the revision of our two Pwo Karen hymn-books. We will drop 150 of the poorest hymns in the old book. The new book has just 300 hymns, most of them my own translations. To combine these into one book in two editions, with and without music, is the task which will absorb much of my time the next two years. Our Pwo Karens have never had a hymn-book with music, though many of them have learned to read notes.

If you have any spare Sunday School picture rolls do mail them to us in stout paper with seventeen cents postage for a roll. They are immensely useful to our Karen preachers as they go among the people.

Sincerely yours,

L. W. CRONKHITE.

(This letter shows what missionaries have to sacrifice for their work's sake. The cheerfulness with which they do it is a lesson.—Ed.)

Successful Outcome of the Victory Campaign

BY DR. J. Y. AITCHISON, GENERAL DIRECTOR

THE National Committee of Northern Baptist Laymen was able to announce through the press on the morning of January 3 the success of the Victory Campaign. The blessing of God has rested upon the efforts of these many months. Every Baptist should have in his heart a prayer of thanksgiving.

In money and in telegrams assuring the Committee that cash was in transit to New York, the \$6,000,000 necessary to fulfil the gift conditions of Mr. John D. Rockefeller was in hand by midnight of December 31. Mr. Rockefeller has paid over to the American Home Mission Society \$1,000,000 and to the American Foreign Mission Society \$1,000,000, in accordance with his promise.

In addition to the \$8,000,000 raised by the Victory Campaign, \$459,000 has been received in gifts designated for purposes not included in the \$6,000,000.

The stress laid on the need of the Ministers and Missionaries Benefit Board during the early days of the campaign caused the gifts designated for that Board to exceed its allotment in the budget by more than \$100,000. Therefore, although the full \$6,000,000 was raised, the oversubscription for the Ministers and Missionaries Benefit Board means that there is just that much lacking to care for the full budgets of the Societies and the Board of Education.

Enough pledges, however, are still outstanding to make up this amount. When they are paid, the Societies and Boards will be able to meet in full all obligations for the fiscal year ending March 31, 1919. All the leaders feel sure that this desired state will be brought about promptly.

The finish of the well-named Victory Campaign earns from the entire denomination a special tribute of appreciation to three men.

Mr. F. W. Ayer, Chairman of the National Committee of Northern Baptist Laymen, and Dr. F. P. Haggard, Director of the Victory Campaign, are the team that conceived and launched the drive. To them in large part also is due the conception of the Survey, a project which was splendidly executed by Dr. Padelford, and which is stirring the entire denomination to a new sense of opportunity. To the National Committee of Northern Baptist Laymen is further due, in large part, the creation of the General Board of Promotion.

When Dr. Haggard was called to be Associate General Secretary of the Interchurch World Movement and Director of its Survey Department, the burden of the Victory Campaign's completion was shared by Mr. Ayer with Dr. Alfred E. Isaac, Associate Campaign Director, who has carried the responsibility of the Campaign during its final months.

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

PREFACE



CROSS four great states came the Missionary's friend, L. G. Clark, of California, when word was sent to him that he was needed. In that picturesque land which was the scene of the struggles and triumphs herein recorded, the wonderful story came back to him. Without this generous help of the former Superintendent of Missions for Montana and Idaho, this true narrative of frontier missions never would have been written. Worthy pioneers of Idaho who knew the Missionary during his early ministry, and whose help was invaluable, are United States District Judge F. S. Dietrich, of Boise; Hon. John Hailey, Librarian of the State Historical Society of Idaho; George E. Ferris, of Big Lost River Valley; Mr. and Mrs. Adam Ifland, of Silver Creek Valley; Jim Dunn and Mr. and Mrs. Matt Jones, of Wood River Valley; Bert Bowler, of Shoshone; Mr. and Mrs. Tom Ferguson, of Blackfoot; Mrs. L. M. Hopson, of Pocatello; W. A. Buis, of Boise; and Mrs. P. J. Callop, of Caldwell.

I. THE RIOT

In the little Western town of Soldier, Idaho, Lee Taylor, an evangelist, was holding forth in an empty saloon building. In one of the front seats sat a young Baptist preacher named Howard Bowler. Scarcely had the speaker won fair headway in his sermon when a man standing in a wagon in front of the building hurled a rock through one of the big window panes. The missile was sent with terrific force and deadly intent. It sped over the heads of the worshipers, down the length of the room, passed within a few inches of Howard Bowler's head, and struck the wall back of the speaker's platform. Rebounding, it fell at Lee Taylor's feet.

Evidently the throwing of the rock was the signal for a bombardment of sand-bags designed to smash all the window glass still intact. Through the many openings now made streams of rotten eggs and other disagreeable missiles poured into the room. The congregation was at once thrown into a state of excitement and alarm. A panic was imminent, when the young minister, who, a moment before, barely had escaped serious injury, arose and stood before his people. He was just short of medium height, of sturdy physique, tanned to the ruddy hue of an Indian, and possessing a smile that would banish fear or opposition anywhere. Quietly he advised everyone to remain seated until the fury of the mob had spent itself.

"We want Lee Taylor!" Shouted someone outside, and the demand was repeated by a score of the rioters.

Soon the noise in the street became deafening. Curses, denunciations, execrations, the vilest of epithets, and unintelligible mouthings filled the air. For

Lee Taylor to attempt any more talking would have been in vain. So the congregation resorted to singing, interspersed with seasons of prayer. Finally the lights within the meeting-place were turned out as a means of safety, for the rioters were throwing everything they could lay hands on with the evident purpose of mobbing the entire church element. When the worshipers tried to sing their voices were drowned by hoots of derision. God alone heard the prayers that were offered.

Two hours passed. Gradually the church people lost all hope that the mob would withdraw peaceably. They perceived that their foes, instead of relenting, were only growing bolder, for by this time assaults were being made upon the door. It was merely a question of time before the besiegers would get in.

Near midnight it was apparent that only the surrender of Lee Taylor or the assurance that he would leave town at once would appease the mob.

A brief consultation was held and the church people concluded to close their meeting and retire in a body as best they could, committing themselves to divine keeping. Pastor Bowler offered to take the lead. So they arose and walked out as compactly as possible. When the door was opened they found their assailants lined up in two ranks across the wide sidewalk, forming a lane leading from the front of the building to the gutter.

The church people were greeted in silence. No attempt was made to touch anybody until Lee Taylor stepped outside, when a rush was made for him.

Then an amazing spectacle took place. As if by prearrangement half a score of fierce hand-to-hand conflicts began. To give Taylor a thorough bruising furnished the mob but a small fraction of the kind of action for which it had been itching. As often happens when the mob spirit is turned loose, the members of this maddened crowd began fighting among themselves. A dozen or more old scores were settled that night. The chance to "square" a long-standing grievance without danger of becoming ensnared in the meshes of the law was a chance for which not a few had been longing. They seized their opportunity with both hands clenched.

During the general melée no regard for the comfort of the women and children was exercised by the rioters. Taylor's mother was roughly handled. As for Taylor himself, he would have fared badly had it not been for the prompt and able defense of Deacons Hultstron and Jeffers. As it was, he did not escape from his persecutors before he had received several severe bruises upon the head.

Meanwhile a search was made for Bowler. The leaders of the mob, whose imaginations were sadly warped by alcohol, conceived an idea that the young preacher, who had invited the evangelist to preach for him, was the real cause of their fancied wrongs, and they determined to run him out of town. The belief that he was in hiding only intensified their re-



WHERE THE RANCHMEN ARE NEVER TOO BUSY TO WELCOME THE PREACHER

sentment. In their judgment his very cowardice was sufficient reason why his pastorate should come to a sudden end. But it was this false opinion of the youthful minister that made possible his escape. While he was moving about among his people, doing what he could to conduct the women and children out of harm's way, the rioters failed to recognize him. They did not look for him in an exposed place.

When Bowler assured himself that Taylor finally had escaped and that the church people no longer were in danger of violence, he started toward a side street where he had left his horse. In so doing he was obliged to pass in full view of a large group of the rioters who were waiting to have a hand in the chastisement of "that fool Baptist Bible banger" as soon as those who were ransacking the church building should bring him out.

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One year before this stirring event a revival had broken out in Soldier. Leaders in this religious awakening were Howard Bowler and the members of a large family by the name of Taylor. The Taylors were religious enthusiasts, positive in their convictions and rather unconventional in presenting the gospel message. As a result of the revival, the town was stirred mightily, and in more ways than one. Opposition arose and the school building was denied the church people, but before snow fell a Baptist church was formed in a building that had been used for saloon purposes.

In August of the following year two other members of the Taylor family—Lee and Robert—came to Soldier. Both were evangelists of the extreme type. Because of the success of their campaign in Boise the previous winter, the people of Soldier were anxious to hear them, and in accordance with this

wish, Bowler invited Lee Taylor to preach for him one Sunday evening.

Taylor accepted the invitation, but greatly to Bowler's surprise and discomfiture, at once began to chastise the audience unmercifully in an ill-conceived effort to imitate Sam Jones. The audience sat in silence under the attack for a few minutes and then began to assert itself. At first only low-voiced expressions of disapproval were heard, but these grew in volume as Taylor proceeded with his tirade. Presently he paused and glared at the people angrily.

"If you don't like it, pull your freight!" he shouted defiantly.

Half of the audience, including a score of young men, highly incensed by this remark, arose in a body and left the building in a tumultuous and disorderly manner, commenting aloud upon what had been said. The young men gathered together outside the door and disturbed the meeting by loud and profane remarks, interspersed with threats as to what they would do with "him!" No sooner did the people begin to disperse than eggs—not rotten ones as yet—began to fly in every direction. Not a few of the church people had their best clothing badly damaged.

Lee Taylor then went out and addressed the crowd. "What is the matter?" he asked. "And what do you want?"

He was met with a volley of blasphemous execrations, and, on turning to leave, was assailed with a salvo of eggs. One fellow ran after him and kicked him brutally. When it was understood that an arrangement had been made for him to preach on the following evening, the crowd shouted in rage.

"You'll be sorry if you open your bazzoo in this place again," yelled one of the rowdies.

Another stepped up to Bowler. "You are to have nothing more to do with Lee Taylor in this place."

"But I have already announced that Lee Taylor will preach for me tomorrow night," replied Bowler. "I did it at the beginning of the service and the announcement stands."

"But we can't stand for his kind of talk."

"I am sorry for you."

Getting no satisfaction out of Bowler, the ring-leaders of the gang went to the Baptist deacons and made further demands. The church people held a council that night. The deacons said they would stand back of their pastor in any decision which he might make. Bowler was not long in making one.

"While I do not approve altogether of Lee Taylor's style of preaching, I want to say that these egg-throwers are barking up the wrong tree when they demand that I shall refuse him another chance to preach. I am going to stand by Taylor. We can't afford to allow a lot of rowdies to run our church. The program as announced will be carried out. To back water at this time will mean the ruin of our church and a mighty bad thing for Soldier."

As a matter of fact, the deacons as well as their young pastor hoped that the affair was but the result of a sudden outburst of temper, which probably would expend itself after a few hours of cool reflection. Accordingly the announcement that Lee Taylor would speak again in the empty saloon building on Main Street had been given as wide publicity as possible.

Bowler spent the next day visiting the ranchers, outwardly in as cheerful a spirit as usual, but outward appearances did not betray the anxiety he felt concerning the outcome of the meeting that night or the future welfare of the little Baptist church of Soldier.

When he returned to the settlement at sundown, a stranger might have known without being told that there was something unusual afoot. The streets were full of wagons, buggies, and saddle horses. The throngs on the sidewalks were larger than usual for Monday night. Bowler knew what it all meant, nor was he deceived by the toneless character of the conversation which he overheard when he chanced to pass near a particular group. He knew that the word had been carried to every cow camp and homesteader's cabin within a radius of fifteen miles, that there was to be something "doing" in Soldier that night. The news was current up and down every creek that emptied into the Malad River that there was to be a preacher or two in Soldier who might be given a free ride out of town on a rail—if such an article could be found in the prairie town of Soldier. All the rotten eggs within reach had been commandeered as a part of the munitions of war.

As Bowler passed up the street he saw a crowd of men and boys in front of the empty saloon building. There were about twenty young men whom Bowler recognized as the ring-leaders. That they had visited the saloons more than once since entering town was evident. Indeed there was a steady stream of men passing out of the near-by saloons to augment the size and intensify the desperate character of the mob. It was learned afterwards that the saloons in town dispensed free liquor for the occasion.

About fifty people came to the meeting. Service

was opened by Bowler, and after a song, prayer, reading a passage of Scripture, and a short praise service, the meeting was turned over to Lee Taylor, according to announcement. The latter took his Bible in hand, and opening at the fourth chapter of Matthew, began to talk about the temptation of Jesus. Scarcely had a dozen words left his lips when the riot, as already described, was precipitated in all its fury.

Among those who were mobbed was Edwin Bowler, of Shoshone, Idaho, the father of the young minister. In a letter to his wife he wrote four days later:

"There was perpetrated before my eyes all the horrors I have ever read about in newspapers in connection with lynch or mob law. I will not attempt to describe it, simply because I cannot. Suffice it to say that by superhuman efforts on the part of one or two of his friends, Taylor finally made his escape. He hid in the back room of a house on the opposite side of the street until his friends got the team ready. At last they got him away in safety.

"In the meantime, the cry arose from among the rioters: 'Where's Bowler?' (Howard), 'he's at the bottom of all this.' And a search was accordingly instituted; but, praise the Lord! by this time the Bowler outfit was beyond the reach of danger. However, they have issued the order that the Taylor family and Howard must leave the country.

"How the thing will finally end it is difficult to say. The sheriff was out there yesterday (Thursday) and arrested fifteen of their number, and will probably soon arrest more, as there were about forty altogether implicated in the affair; but as to whether justice will be done or not it is difficult to say. This is a very lawless country. Why, the deputy sheriff himself was present during all the time the trouble was happening and never did a thing to prevent what was going on! One thing is certain, that *neither Howard nor myself will attempt anything more in the line of religious work at Soldier for a while.* They say right out they don't want it, and they shall have their wish. They are an ungodly set, and they cannot bear anything that proves to be in any way a restraint upon them in the exercise of their wicked courses.

"Now, my dear little soul, don't you go and needlessly work yourself into a condition of alarm over this affair. I have been as explicit as I have, not because I desired to alarm you, but because I feared it was possible you might hear from some other source of the affair and be misinformed. So I judged it best to let you hear from myself a truthful statement of the event, so you can let your mind be at rest, as I believe all is safe enough now."

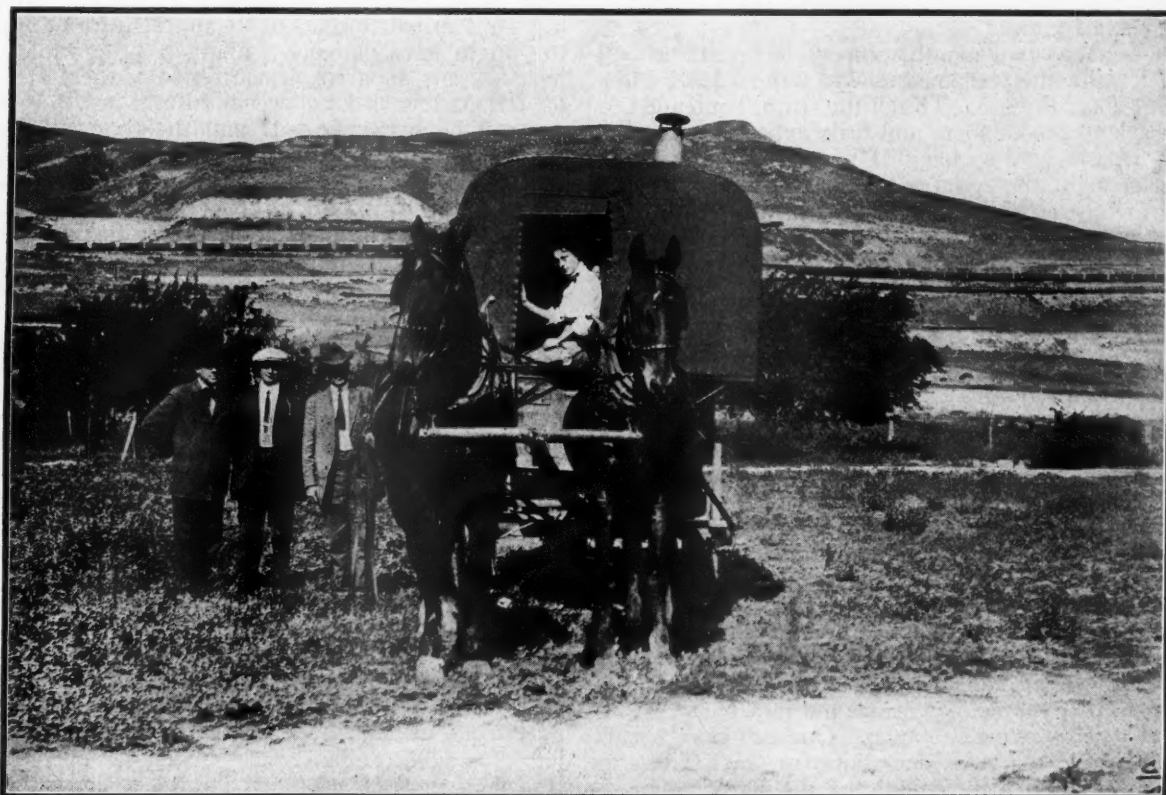
What the ruffians would have done with Bowler had they got their hands on him is difficult to say. The cry, "Get a rope for Bowler," was not at all reassuring. Bowler spent the night at the Jeffers' home, two miles from town, and in the morning, word was brought to him that the leaders of the mob, failing to find him, had rounded up his deacons, to whom they issued the ultimatum that if the latter did not get rid of their preacher at once, they would

attend to the matter themselves, making sure of the speedy termination of his pastorate in Soldier.

Two days later Bowler started on the long drive to Bellevue, his central station and headquarters. He had conferred with the leaders of the church and was assured by them that the majority of the church

people would remain loyal to him. But would another two weeks see him back? Would he give up in the face of almost certain defeat? Would he return and defy the twenty or would he give up the pastorate of the little church in Soldier?

(TO BE CONTINUED)



THE COLPORTER MISSIONARY ON THE FAR STRETCHES OF COLORADO AND UTAH ALWAYS RECEIVES CORDIAL WELCOME AND SUCH HOSPITALITY AS CAN BE OFFERED

Stewardship in the Scriptures

I have a stewardship entrusted to me (1 Cor. 9. 17).

I was made a minister, according to the stewardship of God which was given me (Col. 1. 25, margin).

It is required in stewards, that a man be found faithful (1 Cor. 4. 2).

Render the account of thy stewardship (Luke 16. 2).

Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's (Matt. 22. 21).

If ye have not been faithful in that which is Another's, who will give you that which is your own (Luke 16. 12)?

Honor Jehovah with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine (Prov. 3. 9).

Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone (Matt. 23. 23).

Every man shall give as he is able (Deut. 16. 17).

Upon the first day of the week let each one of you lay by him in store, as he may prosper (1 Cor. 16. 2).

Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive (Acts 20. 35).

God loveth a cheerful [gleeful] giver (2 Cor. 9. 7).

He that giveth, let him do it with liberality (Rom. 12. 8).

He sat down over against the treasury, and beheld how the multitude cast money into the treasury (Mark 12. 41).

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom (Luke 6. 38).

Let a man so account of us, as of . . . stewards of the mysteries of God (1 Cor. 4. 1).

According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God (1 Pet. 4. 10).

How About Our Humor?

JAPANESE STUDENT IN LETTER TO AMERICAN SCHOOLMA'AM INVITES UNCLE SAM TO EMPLOY HIS WELL-KNOWN SENSE OF HUMOR IN BEHALF OF JAPAN

NOVEMBER 10, 1919.

MY DEAR FRIEND:

It is about two months since I left your school, and I feel rather ashamed now to write a letter after such a long absence. To tell the truth, I intended to go back to school soon, and little expected to be absent from school so long. I went into the country, as I thought the country would be better than the city for my health. Since that my health is improved so that I think I may go back to the city soon. This time I hope to make a fresh start in the study of English.

During my stay in the country I thought of so many things to tell you. I wish that I could tell you all that is in my heart. Anyway, I want to try to express it to you.

Recently I received a letter from Japan which made me think over my studying course, as the letter stated there is a great demand for technical trained men, so I made up my mind to study auto mechanics, which first of all is said to be the most promising business in my country.

Though it may sound strange to you, Japan is still using "jinrikisha" (man-power carriage), which is pulled by human beings. I am really ashamed to tell such a thing like this, but to my sorrow it is a true fact that Japan still possesses such a semibarbarian system. Of course, people are not in a hurry, nor is there much moving in Japan. One can calmly walk about in the roadway, one waits for one's street-car standing right in the middle of the street. This is nothing but one part of our pitiable story. Such miserable things as well as many things are still existing in every part of my country, though we fancy ourselves one of the big nations on earth.

Our international situation at Paris gives me a great lesson. I think it is a good opportunity to reflect upon the reason Japan and our people cannot gain the confidence from all the nations of the world, and I conclude the many reasons I write in below:

1. The lack of assimilation.
2. Unintelligibility of the language.
3. Our standard of living is lower than that of America.
4. The lack of moral individualism.

I want to tell you my first impression received in East First Street, so-called Japtown in Los Angeles. Strange to say, the impression I received in Japtown was not an agreeable one. What struck me first was the advertisement of the buildings on both sides of the street. Most of them largely printed in Japanese, which gives no good impression even to myself, nothing to say for the eye of the American. I regretted to find such an Oriental way in the foreign country. The smell of chop-suey, something else I would rather say. Oriental smell also attracted my notice. I could not but find too great difference between Japan and America. Thus it is quite natural to all the Ameri-

cans to believe that Japanese is a menace. Now I beg your instruction about us and venture to appeal to you to have patience with us a little while and overlook any apparent discourtesies, if there are any on our part. As I believe in future, however, that we will be better friends and the time will come when the misunderstanding disappear. I am told that humor is the pride of American hearts, and I am fairly well pleased to believe so, but why do or will some Americans at least forget their pride of humor towards us Japanese? I want the Americans to adopt their sense of humor even to us Japanese, though it is quite hard to practise, I guess.

Strange enough to say, while a Japanese is lacking sadly in humor as an individual, Japan expresses greatest amount of humor than America as a nation. I see one example of it in the "Question between Japan and America." I used to hear, "What a lack of the sense of humor in the American" when we have been told quite periodically of the war and the yellow peril in American papers.

Our feeling toward Uncle Sam is nothing but a gratitude. It is beyond my power of writing any more than this. Being a poor writer I am afraid that I cannot make myself understood clearly.

I heartily thank your kind teaching of the past.

Yours obediently, H. E. S.

HOW SHALL WE ANSWER HIM?

The following conversation is reported in *The Expositor* between an American and a Polish native in a village from which many men had migrated to America:

"How did you like America?" asked the American.

"I hate it," replied the Pole, in his broken English.

"Hate it. Why?"

"All they wanted of us in America was our muscle. I hate it."

"But ours is a great country, we have the finest school system in the world."

"That may be. I never was in one of your schools."

"My country, too, is a land of religion, of churches."

"I never was in a church in America."

"Why not?"

"No one asked me. I was there six years."

"But think of our American homes."

"I never was in an American home. I slept in a bunk-house, ate in an eating-house, worked seven days a week. I went to America strong. I came home broken down. All your country wants is our muscle. I hate it."



THE EDITOR'S POINT OF VIEW



Lincoln a Moral Magnet

Abraham Lincoln had a remarkable knowledge and made an unusual use of the Bible. One may well commend to ministers a careful study of Lincoln's writings, because in them you find and feel the man. He transmuted his moral and religious qualities into his speeches as a good minister should transmute these qualities into his sermons. The fundamentals of character were all strong in Lincoln and these shine and glow and warm you in his utterances.

Lincoln was a moral magnet, and the magnetism imparts itself to his actions and words alike. Test him in this matter of character transfusion. Read the great debates between Lincoln and Douglas, and see if you do not find a moral note in Lincoln that is wanting in Douglas. The former arouses your moral sense, sways your convictions by the intensity of his own, clarifies your vision so that the right plainly appears, moves you by the sound appeal to your conscience. How different with Douglas—able, alert, stirring race prejudice, evading the real points at issue, trying to make accusation answer for argument. You feel that Douglas is fencing, while Lincoln is proclaiming the principles of truth and righteousness. It was this moral earnestness that made Lincoln irresistible. His mission was to make the truth clear to the people. That is the mission of the preacher and it would be difficult to find a finer example for him in directness, sanity, and soundness, than Lincoln.

The certain quality of self-expression found in Lincoln's speeches is not found in Webster or Burke. It is true he did not wield the ponderous arguments of Webster or possess the rhetoric of Burke, but he had the greater gift of saturating his speeches with his own spirit—the spirit of humanity, justice, and righteousness. See how the great man revealed himself and his confidence in God and the American people in this passage of the speech made at Poughkeepsie on his way to Washington for the inauguration, when the war mutterings were deep:

"It is true that while I hold myself, without mock modesty, the humblest of all individuals that have ever been elevated to the presidency, I have a more difficult task to perform than any one of them. . . . If we have patience, if we restrain ourselves, if we allow ourselves not to run off in a passion, I still have confidence that the Almighty, the Maker of the universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all the other difficulties of our country."

Just before that, at Indianapolis, he expressed a truth that is peculiarly applicable today: "When the people truly rise in mass in behalf of the Union and

the liberties of this country, truly may it be said, 'The gates of hell cannot prevail against them.'"



"The Fellowship of Stewardship"

Mr. McConaughy says, in *Money the Acid Test*, that the time has come for a Christian Stewardship Movement in which the various communions shall all unite for a nation-wide propaganda. Through the Interchurch World Movement such an idea is being realized. Stewardship is a feature of all the denominational organizations as well. This matter is being pressed home upon the hearts and consciences of men as never before. Literature is being produced and distributed widely. The feeling is general that a new sense of Christian stewardship is absolutely essential to the program and progress of the Church of Christ in these days of large demand.

This issue is devoting special attention to Prayer and Stewardship—the two going together as cause and effect. Instead of having a series of articles of length, we have thought it well to try the method of bringing to our readers the gist of some of the best books on prayer and stewardship, using quotation freely, with illustration from various fields. We also give a selection of prayers. Prayer literature is exceedingly stimulating to the spiritual life, and we commend the reading and use of such little volumes as *God's Minute*, containing a prayer for each day in the year, and *The Meaning of Prayer*. The fellowship of intercession and thanksgiving is precious, as is that of giving.

When we realize in some degree the needs presented by the mission fields at home and abroad and have our attention called to the ample ability to meet these needs if only the entire membership of the Christian churches would practise proportionate giving, even on the minimum scale of the tenth—the vital importance of this matter will appear in its relation to the whole of the true Christian life.



Created a New Ideal

One of his biographers says truly that Washington's career "changed the world's idea of greatness." It fixed into an ideal a transformation in the spirit of mankind. No figure in modern history compares with him as an influence toward public conscience. Because he lived as he did live, great men have purified their ambitions, and millions of schoolboys have conceived of heroism as allied to virtue. As his acts were for the good of all, so now his example is po-

tent not in one faction or one land, but among statesmen and humble citizens everywhere. With his deeds Lincoln inspired himself. He has the enduring confidence of mankind. He won it by talents which were rare, but which were in no wise so great as the probity with which he used them. It is because he was with constancy for the right, and so powerful in its service that he has such honor from the world.

The supreme lesson to be drawn from the lives and characters of the two men whose names will forever stand highest in the veneration of the American people is that of the triumph of integrity, of patience, of courage, of loyalty, of unbending moral strength. Well may we thank God for such leaders and pray for a worthy successor to lead us in the troublous days upon which we have entered as a nation and a world.



Speaking for the Churches

The annual meeting of the Executive Committee of the Federal Council of the Churches at Baltimore was largely attended and widely representative of the thirty-one denominations now included in the federation. The attitude of the body on various international questions, as well as on social conditions, was outspoken. A resolution was passed unanimously reaffirming the faith of the Federal Council in the League of Nations, and calling upon ministers and churches to exert every possible influence upon the President and Senate to secure the immediate ratification of the covenant of the League of Nations, with such reservations only as are necessary to safeguard our constitution and as shall not substantially alter the character of the covenant or hinder the full and equal participation by the United States in all the activities of the League. Strong resolutions urging the preservation of peace with Mexico were adopted, and entrusted to a committee which was to go directly to the President and Secretary of State, so urgent was the matter felt to be. Full cooperation and support were pledged the government in enforcing the prohibition amendment, and a law was favored prohibiting intoxicating drugs, including peyote, which is increasingly used by the Indians of the Southwest. Much consideration was given to industrial and social questions, and a resolution was passed urging that a truce on strikes be declared, lasting at least six months, in order that the industrial equilibrium of the country might be reestablished.

An interesting feature of the meeting was the presence of representatives from the churches of France, Switzerland, Holland, and Great Britain, besides a distinguished Japanese educator, who prefers to call California his home. Professor Inui said the Japanese on the Pacific Coast have perfect confidence in the United States, have come to know Uncle Sam and trust him implicitly. The foreign guests made it plain that the churches of this country are looked to for initiative and inspiration. In the matter of a World Conference of the Protestant Churches, for

example, we are expected to take the leadership, and it was decided to appoint a committee to further investigate and report on this subject, which has been considered seriously by various groups on the other side of the sea. It was evident from many expressions that French Protestants feel deep gratitude to Doctor Macfarland, the General Secretary of the Council, for the helpfulness of his work in France before and since the armistice. The reports showed how wide and varied are the activities of the Executive Committee and the Commissions, which are taking their work seriously.



Appreciation of the Church

The churches get plenty of criticism, some of it deserved and much undeserved. It is good occasionally to get the judgment of one who stands outside and quietly observes. Such a testimony was given at the Federal Council meeting in Baltimore by Mr. Edward A. Filene, a leading merchant of Boston. He spoke, representing Herbert Hoover, on behalf of the movement to finance the starving European nations. Read thoughtfully his words:

"Though I am a Jew," said Mr. Filene, "I am forced to the conviction that the Church must play an important part in solving the present world tangle, with all the suffering which it is bringing in its train. If the Christian teaching of 'love thy neighbor' had been more generally accepted, the Conference at Paris could have finished its work successfully in a week. The teaching of the churches is the power that is needed now if the peace of the world is to be kept and Europe be brought back to the fine amenities of life for which the Church stands."



The Southern Baptists

After a campaign that was short but exceedingly active and aggressive, with every species of "rousement" known to a resourceful group of leaders, the Southern Baptists put through their week's drive for \$75,000,000, the first week in December, and are still figuring out how much the total will be. It was seen early in the week that the \$75,000,000 would be reached, and then the figures began to rise until it rests somewhere between \$80,000,000 and \$100,000,000. The result is that the men who said it couldn't be done are now singing loudest pæns of victory and knew it could all the time. Possibly there are some of the same family in the North, but we have not heard from them yet. We congratulate the Southern Baptists on having done a big piece of work successfully. The discovery of laymen who could give half a million, and of churches ready to pledge an equally large amount, will doubtless hearten the secretaries who, after awhile, will still have to ask for more. But for five years the work of collecting and wisely distributing a sum fairly staggering to the masses of the church-members will occupy attention. Now it is for us to go and do likewise.

Life Enlistment Day, February 29

The Life Work Department of the Interchurch Movement has decided to ask the churches to observe February 29 as Life Enlistment Day. It is planned to have the needs of the world for earnest Christian service presented in every church and Sunday School service or other religious meeting on that day. The youth of the nation will be asked to consecrate their lives for His service.

"Only once in forty years does February 29 fall on a Sunday," said Dr. J. Campbell White, director of the department, in making the announcement. "We should now plan so thoroughly that before another forty years have gone by the message of the church will have carried to all the people on the globe. To start such a program we need at least 100,000 new employed leaders in the next five years."

Read what Dr. Lerrigo says about life enlistment on another page of this issue. He makes the case clear and imperative.

NOTE AND COMMENT

¶ *How to Use the Survey* in the Home is one of the most valuable pieces of literature yet put out by the General Board of Promotion. This is one of the admirable series prepared for the Board under the direction of Secretary Hill, of the Department of Missionary Education. It shows how the *Survey* can be made the basis of family devotions and study, in a simple and practical way possible even in hurried households. In following the plan of this little book the thought and prayers and interest are led around the globe. Mrs. Mary D. Prescott, of Cleveland, who prepared the work, has rendered an exceptional service. See what is said of the plan on another page.

¶ Have you read Dr. Franklin's *In the Track of the Storm*? It would be difficult to compress into 140 pages more interesting matter concerning the devastation wrought in France and Belgium by the war and the conditions that call for our concern and help. Master of a peculiarly vivid narrative style, Dr. Franklin writes with his heart as well as the pen or pencil, and it does one good to be in his company. Righteous indignation at inhumanity is quite as necessary and Christian as is the exercise of other Christian dispositions. Here we have humor and pathos, clear insight and statesmanlike suggestions. Do not miss the volume, which is published by the Publication Society.

¶ Surely there is some stimulus in the report of the Methodist Episcopal Board of Foreign Missions, which shows an increase of over three millions as compared with the year preceding. In looking into the history of the Methodist Centenary Movement we find that prayer and stewardship education has played no small part in the campaign. That is what we are aiming at. Not a spasmodic campaign, but a steady education that shall produce an evangelized and therefore evangelizing church.

¶ *The Continent* says it has information from private sources indicating that the Mexican government is awake to the necessity of change in the standard law under which foreign ministers and priests are not permitted to preach in Mexico or to teach in private or public schools. Conditions in many parts of Mexico are such that missionaries

cannot safely carry on their work. We give elsewhere a report by Superintendent Detweiler, who has just returned from a trip to Mexico, where he attended a significant conference of our Baptist people.

¶ We give on another page a fac-simile of a statement made by Dr. Crandall at the time of the Baptist World Congress. Our readers will like to see how his handwriting looks, and by and by we shall give them a portrait of the Editor-in-Chief of *The Baptist*.

¶ The centennial anniversary of the North China Conference of the Methodist Episcopal Church at Peking, was memorable on account of the presence of twelve members who have given a total of 502 years of active service to the cause of Christian missions in and about Peking, averaging more than forty years for each person. Can this record be equaled or excelled?

¶ That is a great move of the Methodist women to enlist a million members at once in the missionary societies of the Church. The plan adopted by the General Executive Committee of the Woman's Foreign Mission Society at its annual meeting in Boston, called for a minute woman in each church who should be given five minutes in the public service on the first Sunday in January to present the critical situation in the foreign fields and call for enlistment. Then every unorganized church is to be visited within six months by a "missionary messenger," who will seek to enroll members and organize them. The Methodists are setting great examples and attempting large things. We may well emulate their faith and zeal and courage.

¶ It is said that statistics show that natives of India served on nine fronts in the recent world war, and that India was thus represented on more battlefields than any other country. As a result, natives returning to their own country are carrying back the ideas of the places they have visited, and the bazars and market-places are witnessing political discussion of a broad and varied nature. The prediction is that these discussions will open the way for outside progress to reach India. What the political results will be it is not easy to foretell. India's unquestioned loyalty to Great Britain during the war has certainly given her title to new consideration. That the Christian Indians contributed their full share will have no small influence upon our missionary work.

¶ We are impressed anew with the value of the new and comprehensive prayer manual, *A Book of Remembrance*, as we have gone carefully through its 129 pages. To use it in daily devotions is a sure way to receive incalculable benefit from the practice of prayer. The "Weekly Cycle of Prayer," by Dr. Fosdick, is a rare compendium of the vital topics that should find place in our petitions. The prayer lessons for every day in the month by Dr. Francis are, as he says, "hints, spurs, helps, little doors into a very rich palace." The calendar supplies the names for definite remembrance. Send for it, either to the Publication Society or its branches, or to the Missionary Societies, Home or Foreign.

¶ The most notable Christmas gift of 1919 was undoubtedly the one hundred million dollars given by John D. Rockefeller for the extension of the already great work of his foundations for the prevention and cure of disease and the amelioration of human distress. It is said that the total of his benefactions, aside from his regular and special gifts to our denomination, exceed \$450,000,000—a stupendous figure, unequaled even in these days of large giving. Through this use of his vast wealth Mr. Rockefeller has girdled the globe with messengers of mercy and helpfulness.



COLPORTER MISSIONARY CALLING AT HOMESTEADER'S DOOR IN A REMOTE DISTRICT OF COLORADO

Out Where Men are Made

WHERE A PARTICULAR TYPE OF FRONTIER WORK IS ESSENTIAL



HE twofold character of a colporter-missionary's work is remarkably well illustrated by two incidents that occurred recently in connection with the labors of Rev. and Mrs. E. E. Cox, who have the neglected areas of Eastern Idaho for their field, living during a greater portion of the time in the colporter's wagon which Mr. Cox has driven for many years.

Bibles for all the Family. "I am not sure that I told you about selling the ten Bibles to one woman for her own family," writes the missionary; "but I consider it quite a remarkable transaction. A book was purchased for each of her ten children. The money she used was received from her mother's estate, and represented almost one-half the amount."

A Wayside Conversion. "A week later we were driving in the country when I happened to notice a young farmer come from the field to his home, put up his team, and go in and take a seat on his front porch. Immediately his wife came out with a baby and sat by his side. It occurred to me that I ought to drive over there and speak to them. We discussed the question, and although we were driving in an opposite direction we decided to turn and drive back.

"I took my grip of Bibles and walked over to the porch, sat down, opened the grip, and asked the young

homesteaders if they were Christians. They said they were sorry to say they were not. At once I began to explain the Scriptures and the need of definitely accepting Christ and of witnessing for him by word and deed. It was not long before they were praising God for the blessing of salvation. I sold them a family Bible and a teacher's Bible, and they both agreed to begin attending Sunday School and church. What can the Spirit not accomplish?"

Alfalfa and the Gospel. Out in Colorado our colporter missionaries are "meeting with pleasant experiences," quoting the words of one of these enthusiastic workers, Rev. W. G. Hooper, of Lamar.

Recently Mr. Hooper had an appointment in a dry farming community. He drove fifty miles and filled a Sunday engagement and then learned of a schoolhouse twenty miles farther away from his base of operations. The place was sixty-five miles from the railroad in a part of the frontier never visited. He asked a young ranchman to go and show him the way.

"If you will stack alfalfa until noon I will go," bargained the young man.

The missionary was not slow in accepting his guide on the above terms. He had spent the first years of his life in the hay-field.

On the way to the remote settlement the mis-

sionary seized the opportunity to inquire into the life of the young man. He found out that he was a Christian, and was eager to do a larger work for his Master. Before the end of the journey he asked the young man to pray, and he did so. He encouraged him to go right ahead and realize on God's promises, and as a result, it was not many days before the young man was on his way to Texas to train in Baylor University for religious work.

Now there was Philip, the original colporter missionary, away back there. But you can't improve on that story.

Preached Sermon at Funeral of Jesse James. One of our veteran colporter missionaries is Rev. J. M. P. Martin, of Grand Junction, whose field covers an area in Western Colorado 125 miles east and west and 200



A HOMESTEADER'S SHACK IN COLORADO

miles north and south. With the aid of the automobile, which only lately he has secured, he is able to cover much more territory than formerly. He will start out on Friday or Saturday and meet appointments on two Sundays and during the week intervening before returning to his home. As a result of some of the intensive work for which he is specially gifted, two or three churches have graduated into the self-sustaining class.

Home Mission headquarters received a call from Mr. Martin a few days ago. It was his first visit to New York in many years. He recalled the days of his early ministry which were spent in Missouri. His first pastorate was in Kearney, the boyhood home of the James brothers, the notorious outlaws. When Jesse James met death from the hands of one of his accomplices, the body was brought to Kearney where the mother, Mrs. Samuel, lived. Without consulting with the young minister, Mrs. Samuel announced that the funeral of her son would be held in the Baptist church and that Mr. Martin would preach the sermon.

The latter met the situation by holding a gospel service for the great crowd that had gathered.

He prefaced his sermon with the statement that he was unable to throw any light upon the life of the deceased in addition to what the public already knew. Then he proceeded to preach a sermon for the living, urging all to prepare for death which often came suddenly as it had come to the departed.

The newspapers and some of the comic monthlies featured this service in such a way as to bring down upon the head of the youthful preacher the criticism of some of his brethren in the ministry. Those who knew the spirit of the man came to his defense right speedily and did what they could to comfort him during the embarrassing days. Indeed, his loyalty to the gospel has ever been the distinguishing feature of this man's ministry.

Pioneer Days not all in the Past. In the southwest corner of Colorado, eighteen miles from the nearest town, is a little log building, erected as a schoolhouse, where some thirty or forty active, intelligent, warm-hearted settlers form an attentive congregation on Sunday afternoon.

Its furniture includes no desks and its benches are placed around the sides in order that the wall may serve as a back for them. The place is called Fairview and its opportunities are many.

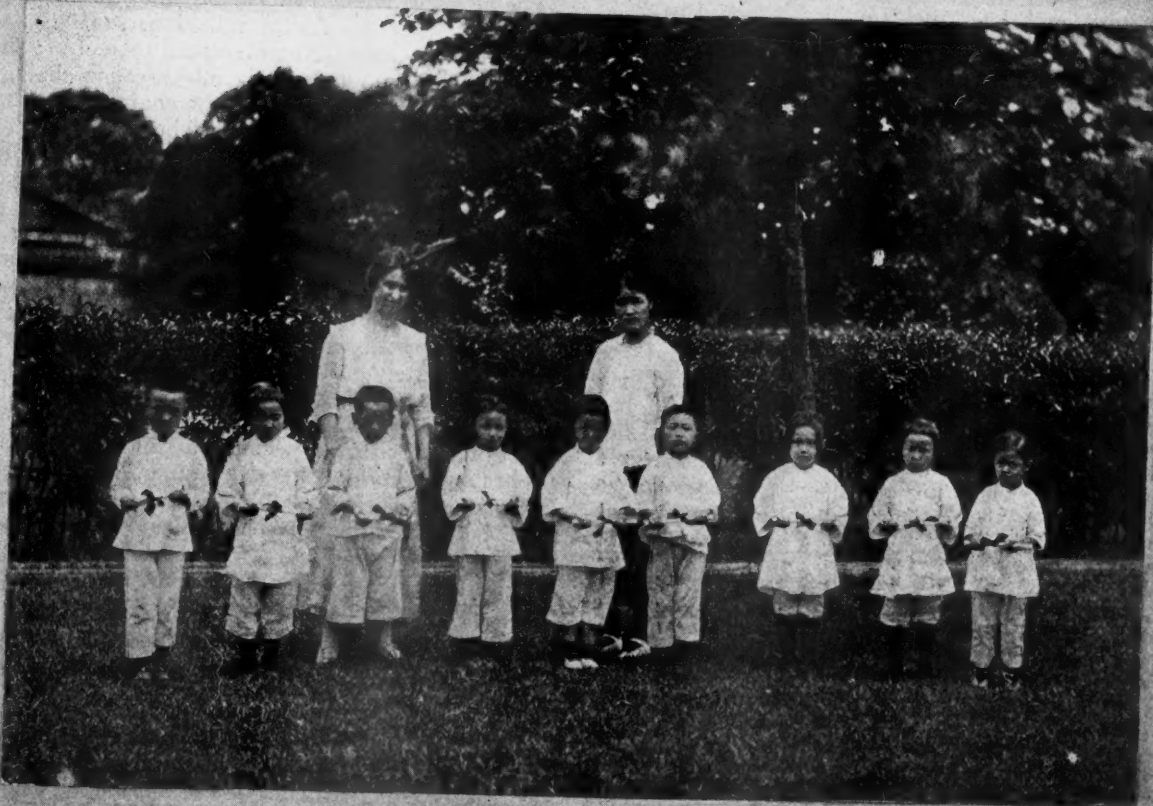
The homesteaders live in shacks like the one shown in the illustration. It will be observed that this shack is built of upright logs unlike the more familiar type of structure which is employed in the schoolhouse.



LITTLE FRIENDS OF THE COLPORTER COMING OUT OF THE OUTSIDE CELLAR WHERE THEY HAVE BEEN PLAYING, SO THAT MR. FLANDERS MAY SNAP-SHOT THEM



DAYS OF DELIGHT IN KINDERGARTEN AND PRIMARY WORK IN HUCHOW, CHINA



A PRIMARY CLASS AND TEACHERS; GRADUATES WITH THEIR DIPLOMAS, HUCHOW

The Blue Cotton Nurse

A GRIPPING STORY OF WHAT CHRISTIANITY DOES FOR CHINA

BY MARGARET T. APPLEGARTH



HE Blue Cotton Nurse was tired. She was tired all the way from her tip-top hair-pin way down to her ten toes!

"What do I care about these grouchy old patients anyhow?" she grumbled. "I'm just one big, gigantic ache myself, that's what I am!" So she slumped into a chair and leaned her head against the wall and closed her nice slant eyes.

And suddenly, without quite knowing how it could happen, she grew into a little girl again, the kind of little girl she used to be, with a pigtail wagging down the back of her little blue jacket and with tiny pinched feet only three inches long. She seemed to live all over again the nights when she lay on her hard brick bed, weeping and wailing because the bandages on her poor pinched toes hurt too terribly, and she could still feel grannie switching her with the long stick she kept near-by to make noisy grandchildren more quiet.

The Blue Cotton Nurse was next astonished to find herself hobbling around the courtyard of her old home, with her heavy baby brother strapped on her back. Suddenly she felt herself slipping on a mossy cobblestone, and down they tumbled, she and baby—oh, how she cried with the pain of that fall! And oh, how baby cried! And how cross grannie was, and what a switching she got for daring to drop a precious brother so carelessly.

Then for years and years the Blue Cotton Nurse seemed to find herself lying on a brick bed in a cold, damp room, while her back ached and ached and ached, but nobody cared at all. At last not until the Honorable Foreign Doctor came, that doctor with gentle fingers which punched her here and there until they found the place where her back ached the worst. Then this doctor stood up very straight and said quite sternly to grannie and mother and the curious aunts who stood around: "You women should be ashamed of yourselves! This child has been neglected; she is underfed and lonely and her clothes are filthy. Yet it is mere chance I discovered her here—just heard her whimpering and looked in to see who it was. You never even told me you *had* a daughter," she added accusingly to the meek little mother.

Then grannie spoke up, grannie who was in the habit of having her own way: "Did we need to mention a no-account cripple that is no good to us at all, who simply swallows rice that would feed us all? She is a real extravagance; I have wanted to toss her outside the gate posts many a time, but her silly mother was willing to skimp from her own rice bowl to feed the foolish idiot. As for taking her to your hospital as you suggest, we cannot consent. There is no cash to waste on operations for idiots!"

The Honorable Foreign Doctor leaned over and took the little girl's pale, thin hand in hers: "It is

for love," she said, "you will let me treat her—for love, won't you?"

"Now what is this you say?" questioned grannie. "For love, eh? No doubt you just want to stew her up and make broth from her bones to send over to America. We have heard of all this before!"

Then the meek little mother pushed forward and grabbed her daughter's hand away from the doctor, crying: "Never! Never! Even if she is only a crippled idiot I have always loved her down in my heart. You shall never have her. I have heard all about you, too; you just want to gouge out her nice black eyes and send them over the ocean for the poor blue-eyed Americans to wear!"

The Honorable Foreign Doctor sighed: "Do I look fierce or cruel? It is for love I ask you to loan her to me for two months so I can straighten out her needlessly twisted back. I promise to take the best of care of her, better than you have ever taken here in this cold, damp room, with no playthings and poor food and no clean clothes. You ought to see my other patients—they get so plump and happy and well. Wouldn't you like it, dear?"

The little girl nodded shyly; *anything for a change!* So for an hour the doctor talked persuasively and then the Blue Cotton Nurse seemed to feel her little girl-self being bundled gently into a sedan-chair, lying in the doctor's arms, while the chair coolies shuffled rapidly across town to the big hospital.

"Oh, look, it walks up hill!" screamed the little invalid excitedly, "your honorable hospital walks up hill!"

"So it does," laughed the Foreign Doctor, for the buildings were on the hillside, and really did seem to be climbing up and up and up. Astonishing things happened to the little girl inside those buildings; the very worst of all was the *bath*. Someone, called a nurse, absolutely refused to touch her. "She is too dreadfully covered with sores, doctor," complained this unwilling person. But the Foreign Doctor, who did things for love, peeled off the ragged, dirty clothes very gently, often exclaiming, "Oh, you poor little lamb, what filthy things they let you wear!" And with kind hands she washed the squirming, screaming child who had never had a bath before. It was not pleasant for the doctor, but she was used to doing even worse things—for love; then when the bath was over she put on a soft little nightgown and laid her in a nice white bed.

Day followed day, but always those gentle hands of the doctor did things that the nurse would not do. Then came the operation; and afterwards, while she lay in bed waiting and wondering whether she was really going to walk again, a Bible-woman told her stories of the "greatest Physician of all," who cured the sick long years ago, and fed the hungry, and visited the poor! Do you wonder that the Lord

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Jesus and our Honorable Foreign Doctor seemed always exactly alike in the mind of that young invalid?

She began waking up inside, quite as if it were the spring of the year and little flowers had begun blooming in her heart. For the first time in years she started to play things, quietly, all by herself on the counterpane, she pretended that little rows of pill boxes were hospital beds full of sick Chinese patients, and a glass pill bottle was the nurse! Only this nurse was a pleasant soul, who marched up and down the counterpane aisles tucking in the pill-box patients as she told them stories about "Doctor Jesus." The really-truly patients near-by used to roll over in bed to watch this comical little game, and the Foreign Doctor smiled happily to see the spirit of play waking up once more, and even the unwilling nurse tried to act more like that obliging glass pill-bottle nurse. She had been very new in our hospital, and had not discovered about doing things for love.

Soon the little girl learned to walk all over again, for the doctor had unbound her poor pinched feet; and as she grew stronger she tagged around after the doctor like a little shadow day after day, watching in wonder while she did all sorts of unpleasant things for all kinds of unpleasantly sick people, and she said: "What makes your honorable self so kind? What do you see in such loathsome, disgusting patients that makes you willing to touch them?"

The doctor opened the precious little Black Book she seemed to love so much, and this is what she read to that little girl: "Then shall the righteous say unto him in that day, 'Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee?' And the King shall answer and say unto them: 'Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.'"

"Oh, I see!" said the little girl softly, "its just as if you saw Jesus in every one of these sick people, isn't it?"

Which was the way that little girl decided to be a nurse, and do all those unpleasant things for sick patients herself some day. So she went through our school, and then came back to the hospital years later to learn how to be a Blue Cotton Nurse and care for patients properly. It was hard work, for even a blue cotton uniform doesn't make up for lost sleep and a tired back, and on the day of this story she was so worn out that she got mad at the cross, feverish patients who needed so much attention and seemed so very ungrateful.

But the minute she slumped into a chair and closed her eyes, she began dreaming her own life all over again, and even in her sleep she felt ashamed that she should grow impatient herself, when so much had been done for her. She waked up with a jump of surprise, and pattered softly down the hospital floor toward the very horrid patient of all.

She leaned over gently and smoothed the pillow-case straight and white, and laid a cool little hand on the feverish forehead. And the horrid patient of all squinted out of one eye to see who this nice, soft person might be, and because she was feverish and not quite herself she whispered hoarsely: "You are so kind—you must be the one they keep telling me about—the one named Jesus." Then she smiled a contented little smile and closed her heavy eyes and went off into the first real sleep in weeks.

As for the Blue Cotton Nurse, she stood there and looked down lovingly into the ugly wrinkled face as she whispered back: "Now isn't this nice? For when I'm gentle and kind and considerate she sees Jesus in me, and when I see her sick and helpless and miserable, it's as if I saw Jesus sick and helpless and miserable, and I don't mind doing *everything* for him! Oh, but I'm glad I'm a nurse."

We should be glad too. For what would our hospital patients ever do if our busy doctors did not take time to train more and yet more Blue Cotton Nurses to bathe sick bodies and administer pills and soothe wrinkled pillows and comfort troubled minds?—*Sunday School Series, Foreign Missions.*

An Illustration of Stewardship from China

Elder Yuan, of China, and his wife had five daughters, when at length in answer to their prayer they were given a son, whom they named Tien Si, "Heaven's Gift." Their gratitude was expressed in more zealous service for Christ and in yet more generous giving. At their own expense they opened Christian schools and helped worthy pupils through village school, high school, college, and theological seminary. They were as ministering angels to the poor. Once, when some of their neighbors were in specially deep straits, the elder, not having ready money available, had a pig hauled away squealing to the market to be sold, and the need was relieved. When the war broke out, he opened a new line of business, including the manufacture of aniline dyes, which he called "The United with Heaven Business." It was to be

conducted in partnership with the Lord, and the following principles were laid down as the basis:

1. One-tenth of all the profits to be devoted to extending the kingdom of God;
2. The whole of Elder Yuan's share to be thus devoted;
3. No drinking or gambling to be permitted on the premises;
4. A Gospel Meeting to be held every evening;
5. No business to be done on the Sabbath;
6. Only earnest Christians to be employed.

The business prospered to such an extent as to excite the envy of the heathen round about.

Can you cite a parallel to this in American business life?

Sunlight Mission

BY ETHEL L. RYAN, WOMAN'S HOME MISSION SOCIETY WORKER

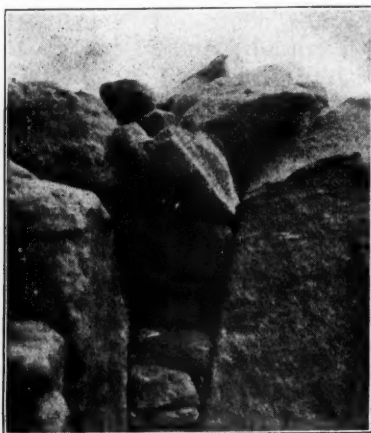
SUNLIGHT MISSION is situated in Hopi-land on the Arizona desert sixty-five miles from the railroad. It comprises two stations, six miles apart, with about twelve hundred Indians—First Mesa, Polacca, where Miss Johnson and Miss Potts are located, and Second Mesa, Toreva, with Miss Crouch and myself at the helm. The sand is all about us, but in the summertime the desert is green with sagebrush and cacti and here and there a Hopi cornfield.

There are three villages at each Mesa on top of the

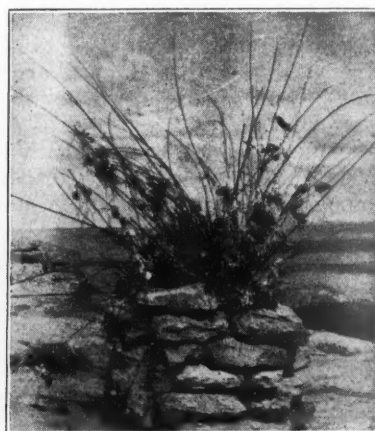
is very nutritious, a simple food, and highly recommended by the white doctor in case of sickness.

Here we are at the Katchina court with a shrine in its center. All ceremonial dances are held in this court and when tourists come out to watch proceedings they see nothing bad. However, were they to go down into the kivas, which are underground rooms, much that is almost unbelievable would present itself, as the men and women there are preparing for the dance.

In July, a ceremony is held that is sacred to the



"THE EAGLES ARE BURIED ALIVE IN THEIR OWN 'GRAVE YARD'"



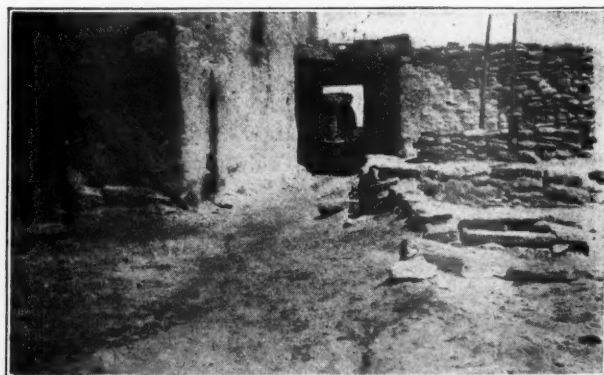
"PAHO SHRINE," FIRST MESA. WILLOW STICKS WITH EAGLE FEATHERS ATTACHED

cliffs six hundred to eight hundred feet above the road and reached by wagon, horseback, or on foot. The foot trail is interesting, for one goes up stone stairways and places one's feet in pockets in the rock, made thus by the Red Men since 1549. The houses are built of slabs of rock cut from the sides of the cliffs and stuck together with adobe.

Suppose we visit in one of the villages. In this house is a grandmother washing the baby. See, she takes a little water in her mouth, holds it there to warm it, and then squirts it on the baby's body, washing him with her hand. Yes, his face receives the same treatment, and now he is wrapped, still wet, in a blanket. When he first came into the world he was rubbed all over with wood ashes and on the twentieth day taken out to see the sun and given a name.

Let us go over where the women are grinding corn. They take a long stone and crush the corn on three square stones set aslant in the floor until it is finer than our white flour. Now they are mixing it with water, colored gray with sagebrush ashes, and will continue until a thin batter is formed. Watch—with the bare hand, a little of the batter is placed over a hot stone sixteen by five inches and soon a sheet of "paper bread," or *piki*, is taken off and rolled. This

eagle. Men and boys go to the mountains, catch the birds in large nets, bring them home, chain them to the roofs of the houses, feed them raw meat for a few days, and then pluck the feathers from them to make pahos and to decorate themselves. After that the eagles are buried alive in their own "graveyard,"



"RIGHT BY THE SACRED ROCK OF THE VILLAGE WE PLACED THE ORGAN." SEE SACRED ROCK THROUGH THE OPENING, ALSO LADDER PROTRUDING FROM A KIVA

a crevice in a large rock with stones piled on each bird.

Pahos are prayer-sticks and are made by tying the feathers to cottonwood. These are placed over the springs to insure a good supply of water, and at all the shrines as prayers to the gods. Feathers are tied in the children's hair to keep them well, and to the tails of burros and horses to give them strength.

See how hazy it is growing along the horizon. A sand storm is approaching and, as it is very disagreeable when upon us, we will go back to the mission. Sometimes the wind is in command for three days, sweeping the desert very forcibly in places and piling up the sand.

In July and August, we have our rainy season when, at times, it is impossible to reach the railroad,

and he himself was wet above the knees. He had to go back that same day through the same wash to take charge of his own service at Keam's Cañon, twenty miles from Second Mesa.

The mission house and church at both mesas are about one-half mile from the top. When the village folk accept the Christ they generally move down on to Christian Street, for the persecutions on top are bitter and the children see many things they should not.

The work among the Christians is well systematized. They procure wood and coal for the church stove and each week a different person acts as janitor. On Sundays, we have our Sunday School and church service, and in the evening we go to the village for a street meeting led by the native Christians. Many



KATHERINE ADAMS AND MARGARET QUANESTAWA FROM CHRISTIAN FAMILIES IN SECOND MESA



HERBERT KIRYANEMPTAWA OF SECOND MESA WAS BAPTIZED MAY 19, 1918

for the little Colorado overflows its banks and makes a deep stream. Then again, when much snow has fallen and melted, the washes are very high and it is difficult to reach even First Mesa.

Rev. Lee I. Thayer, our pastor, comes every quarter to conduct the communion service. The day before he came last month a great deal of rain had made the wash so deep that his horse had to swim

want the Way, but are afraid to take the stand. Often they will listen, hiding behind the rocks and in the shadows or busy themselves sorting corn or sweeping the court, in order to hear the message and yet not raise the anger of the chief or those who oppose the Christian religion.

Myra, at First Mesa, and Steve, at Second Mesa, are interpreters for the missionaries on Sunday morning or at any other time when they are needed. Their strong Christian lives are helpful to all.

We have just completed over three weeks of evangelistic services in Hopi-land, which began October 23 at Mancos, seventy-five miles from here, and ended at Sunlight Mission. A prayer-meeting for the Christians was held in the morning, street meetings in the afternoon, and stereopticon pictures on the Creation and the Life of Christ, at night. Rev. J. B. Frey, who has been in Christian work for eighteen years and more, has strengthened the hearts of the believers by his words and by his life, lived wholly for the Master. He it was who a few years ago was able to lead George, Myra's husband, to the Saviour, and George has written many Hopi hymns filled with love and devotion to the King of kings.

On November 9, during the campaign, we planned



"FEATHERS ARE TIED TO THE TAILS OF BURROS TO GIVE THEM STRENGTH"

to go to Chimopavy, the most distant village at Second Mesa, three miles from the mission, but when we reached the top of the Mesa, Mr. Frey's auto truck was out of commission and it was useless to try to go on. Therefore, we stayed at Machunguair and the accident to the car proved to be a blessing in disguise, for, in the midst of the speaking, sixty or seventy Hopi men, on horseback, came up the trail from the fields and listened very reverently to what was being said, and to the singing as the Christians gathered about the little folding organ.

On November 14 we went to Walpi, the oldest village on the reservation, the one that years ago was reached only when the tribesmen let ladders down. The Apaches were then on the warpath, but were finally overthrown by the Hopis. Right by the

sacred rock of the village we placed the organ. It seemed strange to see the *pahos* in the cracks and yet to be holding a Christian service there.

Many of the village people who heard the singing and messages given during the meetings, attended the stereopticon picture service and expressed a desire to follow Jesus "sometime." One man, well along in years, wants the Way now—"right away."

Dear people, won't you please pray long and earnestly that the harvest-time may come quickly. It cannot be far distant, for those who persecuted the Christians most are beginning to have a vision. One old chief who died at First Mesa recently wished all his things buried with him, as he did not want the ceremony, of which he was the head, continued. The day is breaking for many.

Washington in Prayer at Valley Forge

During the Revolutionary War, General Washington's army was reduced at one time to great straits, and the people were greatly dispirited. One of them who left his home with an anxious heart, one day, as he was passing the edge of a wood near the camp, heard the sound of a voice. He stopped to listen, and looking between the trunks of the large trees, he saw General Washington engaged in prayer. He passed quietly on, that he might not disturb him; and on returning home, told his family, "America will prevail," and then related what he had heard and seen. This is the origin of the striking bronze panel reproduced on our cover. The original by Mr. F. E. Kelly, sculptor, is on the United States Sub-treasury Building in New York. Washington and Lincoln were alike in their constant dependence upon God in the crises through which they guided the nation.

The Measure of a Man—An Americanization Story

RIDING on a train in New England recently, I recognized two fine-looking Italian young men as friends of mine. I recalled that both came to this country but a few years ago, and that one professed disbelief in God, rejected Jesus Christ, and was an avowed enemy of the church when we first met. Through the influence of an Italian friend who had been converted and joined the Baptist church, he was also led to give his heart to the Master. Having mastered the English language so as to speak it fluently, he was elected to important positions in the church, and is a deeply consecrated Christian.

In response to my inquiry as to his progress, he told me this little story: "I have endeavored to be a faithful Christian, and to me being a disciple of Jesus means to live with him and for him every day. I secured a position in a shoe factory and tried hard to earn the wage which I received. One day a man came to me and asked me to do less work each day, as he and others did not care to work as faithfully as I. But I refused to shirk. After a little the su-

perintendent came to my boss and asked him to recommend a young man for a better position. The boss told him that I deserved a better job, and so I was promoted. When I got in the new room I used my influence to improve the conditions of the men, suggesting that a sober and industrious man was sure of advancement. One day the superintendent stated that a welfare paper would be published and wanted an editor from our room. I was selected for the position. The Baptist Italians were very faithful and good citizens. One day the superintendent came to me and asked what made us different, and I told him we were Christians and members of the Baptist church. He then asked me if there were other Christian Italians in my church who desired work, and if so, he would give them good jobs. This pleased me, for it was a compliment to Christianity and to my church." It was a simple little story, and was indeed a tribute to the influence of the Christian church, but it also presented the measure of the Italian young man.

J. FOSTER WILCOX.

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Carrying Back Visions and Ideals to Japan

LOOKING back over these years that have passed since I set foot on this shore, I feel inexpressible gratitude to the people of America, especially to those in the Baptist circle, for what I have been able to achieve as a student in Crozer Theological Seminary.

I am not able to enumerate one by one all the benefits I have received, because there are too many of

in the classroom, the church, and on the public platform. I feel that I am infinitely indebted to these men, and my high admiration for this great Republic of America arises from my association with these men rather than for all the machinery in the American civilization.

I am now going back to my homeland, where God calls me to do my duty for the elevation of mankind and the betterment of society. I shall carry with me the ideals I have learned and the visions I have caught. My whole life will be a constant endeavor for the application of the spirit and the principles of Jesus in the social and political life of Japan. I am glad because I am going back to my own land carrying with me such feelings of joy and gratitude, but I feel pain that I must leave this cherished land of my teachers and friends. I hope I can remain to the last moment of my life not simply a citizen of Japan, but also a citizen of the world. May God bless this land of liberty and equality, and may the gospel of democracy, which is the finest product of American life, be preached in every corner of the world.

PAUL I. AKAHORI.



PAUL I. AKAHORI, OF OSAKA

Osaka Prefecture consists of four provinces, and its capital is located in Osaka City, which has over one million and a half population, and is the industrial and the commercial center of Japan. The total population of Osaka Prefecture is counted about five millions.

The governor's name is Hon. I. Hayashi. The nature of my work is to read books, magazines, and newspapers from the foreign lands and give to the governor material to study, and moreover, to answer his inquiries along the lines of social, educational, and religious works in America and England as the counselor. As the commissioner of the social work, I am supposed to supervise the philanthropic works and deal with such social problems as labor and industrial from their ethical side. As the head of the foreign relation, I am supposed to deal with the foreigners who will come to the capital from time to time.

them. I will, however, mention a few. My college has taught me the fine art of living, which is the aim of the American college education. The seminary has given me the ideal of Jesus, which is the highest expression of the ideals of humanity. From my university life I have learned loyalty to truth. Moreover, I have observed personally the embodiment of all these in the great men with whom I came in contact

(President Evans, of Crozer Theological Seminary, who sends by request this photograph and striking article, says Mr. Akahori was a student in the seminary for two years, receiving his B. D. last June. He reentered in September to take graduate work, but was unexpectedly asked to become counselor to the governor and commissioner of social work of Osaka Prefecture, as described above. Think what it will mean to have a man of this type in such a position.—ED.)

THE NEGROES of Baltimore presented Mr. Lincoln with a Bible in 1864, and in accepting it he said: "This great Book is the best gift God has given to man; all the good from the Saviour of the world is communicated through this Book." He always had a copy at hand, knew it as few men do, and quoted from it in his speeches to an extent unequaled.

Christian Americanization

BY MRS. A. E. JENKS

"But go ye and learn what this meaneth,
I desire mercy and not sacrifice."—Matthew 9 : 13.

AT the Board of Promotion meeting in Chicago in November, I had a new vision, not alone of the Baptist denomination, but of a united Protestantism awake to the grave danger of the present-day crisis.

It was said to Dr. Aitchison in the Friday morning conference, "You can't send all those *Surveys* out from your office." With quiet calmness he said, "Yes, we can." Again, someone rose to say, "But you can't do it, it's impossible." Again he said, with the same calmness, "Yes, we can. We are doing the impossible every day." *The Baptist denomination, a part of a united Protestantism, its leaders aroused to do the impossible, if need be—this is the meaning of the New World Movement.* Those who are brave enough of heart to look with unveiled eyes at the need of the world, know that nothing less than the doing by all Protestant denominations of what would have seemed a few years ago the impossible can meet the situation today.

There are two grave dangers in the New World Movement. The first is that it may be too exclusively, a *world* movement. No sane person could question the need today in India, China, Japan, and Africa. The reconstruction of Europe in spirit and body is a task stupendous enough to challenge the faith of the stoutest hearts. The cry of the world to America sounds in our ears, the cry for leaders, for teachers, for missionaries, for doctors, for nurses. *To what America?* To the America of race riots, of class strife, and of industrial upheaval; to the America less than ten per cent Protestant in the Rocky Mountain States, less than fifteen per cent Protestant in the great Pacific States, and in many of the Middle and New England States; with only five states more than thirty per cent Protestant; to the America whose cities, as Dr. C. H. Sears, of New York, said in Chicago, are typical neither of Protestantism nor Americanism; to the America for whom those who love her most and understand her best are trembling today?

One of the most significant talks in Chicago was that of Dr. R. M. West, of New Jersey, who said that the Baptists had been in New Jersey since 1626, and now New Jersey is fifteen per cent Protestant, twenty per cent Roman Catholic, and sixty-five per cent with no declared religion of any sort. "The light of the cross isn't blindingly brilliant in New Jersey," said Dr. West. The Christian who carefully studies conditions must say, with all sorrow in his heart, "The light of the cross isn't blindingly brilliant in the United States of America today."

In the *Literary Digest* for November 1, the statement of Bishop Tucker, of Kyoto, Japan, is quoted that Japan sent a special commission to the United States to study the influence of Christianity on the

lives of the American people. The report of the commission on its return was that "while education, commerce, and industry have been developed to a wonderful degree, there is little evidence that the Christian religion is regarded as important by most of the people."

Commerce and industry have been developed in the United States. We have money. We can send our money to China and Japan. We can build churches and hospitals there, but we cannot expect that peoples so astute as the Chinese and Japanese will not know that the religion which we are trying to take them is not working in our own cities, is not



TRUTH MUST BRING ENLIGHTENMENT

touching our own grave industrial problems. The wonderful words of Jesus Christ have not lost their power, but our failure in applying them to the conditions in our own America will hold back, for how many generations we cannot say, their application in lands across the seas.

On page 86 of the *Baptist Survey* we read: "We do not gain much perhaps by painting dark pictures, but the Christian church will never attack this problem with sufficient determination until we awake to the realization of how alarming and desperate the situation in America has become." If we want to

save the world we must first save America, and set about it quickly.

The second danger of the New World Movement is that it may be too largely a *money* movement. America cannot be saved by money. The Baptists are aiming to raise one hundred million dollars. This is not an extravagant sum. In the month of December, 1918, the United States spent more than two thousand million dollars to carry on the war. The government spent for the war more than a thousand million dollars a month for many consecutive months. It would seem that the great Baptist denomination could raise in five years one hundred million dollars for peace reconstruction.

But the great problem that confronts us in the United States is not a problem to be solved by money. The laboring man, who is not in our Protestant churches, the laboring man whom Christ loved, the laboring man who is at the heart of the industrial unrest, does not want missionaries sent down to him with our money. He does not want our gifts or our charities. Gifts may serve only as a barrier between him and us. He says the morality of the rich man is philanthropy. What he wants is us, our interest, our concern, our sympathy, our brotherhood, our fundamental knowledge of conditions that will go to the root of matters, and aim, not at palliation in gifts and charities, but at justice.

The great Americanization movement is sweeping over our country today. The heart of its message is the message of Jesus Christ. The Baptist denomination has not yet grasped the significance of the marvelous opportunities of this movement. Christianity is alone able to supply the right balance needed to the real and psychological dangers of too great a *world* emphasis and too great a *money* emphasis in the New World Movement.

In its first phase the Americanization movement is *educational*. The facts concerning the new Americans, who they are, where they are, and how they live, are most important facts for any intelligent consideration of conditions in America today. They are vitally bound up with the causes of our unrest.

I confess I crave for our church people the measure of enthusiasm, of interest, and knowledge that our club women have along all lines of Americanization study.

The second phase of Americanization work is *actual personal contact* with the new Americans. As I speak to our church women of these neighbors in our states, in our cities, in our streets, at our very doors, there is a certain pathos in the way the women say, "What can we do? How can we help?" In

what is supposed to be democratic and Christian America there seems to have grown up a caste and a class, the borders of which it is impossible to pass. To go into the homes of the new American women in democratic simplicity, as a friend to a friend, seems to have become almost an impossibility.

But in the New World Movement we are to do the seemingly impossible. I am very optimistic about the impossible becoming the happy possible in this matter if we wish it to be so. In the last months I have seen workers and students going out from the University of Minnesota Americanization Training Course into the homes of the new Americans in our city. They have gone to the Bulgarians in the box-cars, who said, "You have come like a ray of sunshine into our lives." They have gone to the Syrian women in their homes and the women have come back to say, "I want Miss B to come and see me again. I know that she loves my country and my people. I wish she would come and stay all day." They have gone to the home of the Jewish woman, who said, as her baby took her lesson-leaf, "Don't take that, baby, it's mother's life."

I noticed a program of a recent three-day church conference. In that program fifteen minutes were given to Christian Americanization. If in that conference one solid day had been given to Christian Americanization alone, if papers and discussions about the new American, who he is, where he is, and how he lives, had been given by people who know; if the workers who have been in actual contact with the new American in industrial, social, educational, and religious ways had been there to tell the stories, with their marvelous human interest; if up-to-date methods of approach and understanding and the teaching of new Americans had been presented by experts, the people would have gone away from that conference with a new vision and a new power. If the church people have lost the way to the hearts of their neighbors of foreign birth, it should be a vital part of the New World Movement to feature and emphasize all phases of practical Christian Americanization until it will not be possible for any Baptist to say, "How can we help?"

If we once get a large number of our church people personally interested in the Christian Americanization movement we shall have started something in the Baptist denomination of infinitely greater importance than one hundred million dollars. Incidentally we may find that, having first given ourselves our hearts will be opened to money gifts larger than our greatest dreams.

(Mrs. Jenks is wholly right in that.)

I should be the most presumptuous blockhead upon this footstool, if I for one day thought that I could discharge the duties which have come upon me since I came into this place, without the aid and enlightenment of One who is stronger and wiser than all others.—Abraham Lincoln, 1864.

Eternal right makes might; as we understand our duty, let us do it.—Idem.

The Imperative Call for Men

By P. H. J. LERRIGO, CANDIDATE SECRETARY

WHY MEN ARE THINKING OF WORLD SERVICE

TEN years of unparalleled prosperity preceding the world war had well-nigh driven Jesus Christ out of Canada," said a speaker at the Baptist Convention of the Maritime Provinces. The statement would be as true of America as of Canada. The magnifying of material values, the self-seeking naturally outgrowing from a competitive commercial system, the pursuit of personal ease and pleasure obscured the deeper meanings of life for the average man. Whatever the difference of opinion regarding the effect of the war upon the men engaged in it, there can be no question that the shock of the world war has sobered the thinking of a large part of the nation and led to a new search for the fundamental things of life.

THE CLAIMS OF CONSTRUCTIVE SERVICE

The war has shown men a better ideal for the life-and-death struggle than the mere accumulation of wealth. For the time being the dream of riches has in some measure loosed its hold upon the imagination of American youth. Men and women are giving increasingly serious consideration to the claims of constructive service as against the pursuit of gain. Unquestionably there was never such interest among the mass of people in world problems nor so much discussion of questions bearing upon our relationships to other peoples growing out of the war and the reconstruction task. Faulty and confused as the major part of such speculation and discussion may be, the present student generation is having unusual opportunities to form accurate opinions on world problems, and, what is of much greater consequence, is finding unprecedented scope for its activities in international spheres.

THINKING AND ACTING ON A BROAD SCALE

The world needs today men and women who can think and act on a broad scale. The foreign mission task develops this type. Few of us are ever called to secular world tasks. Yet there is a natural instinct in youth to look abroad. Curiosity about foreign things and people is a natural phenomenon of boyhood and girlhood. Combine this curiosity with the idealism also natural to youth and you have a force which appropriately finds its sphere of action in the foreign-mission field.

Religion is almost the only thing which will put the ordinary man into

the international arena. And when youth is permitted to follow its bent in such a direction it insures a development of mind and soul far beyond what would take place were the individual forced into a narrower mold. Examples of this are almost as numerous as the list of young men and women who are sent abroad. There are many notable cases. One of our missionaries is the link between America and a great Japanese university with twelve thousand students. One is the center of a great social settlement work in Shanghai, supported wholly by the Chinese. One is modifying a province in India as leader in a great industrial-training movement. One is the confident and counselor of nearly a thousand Oriental university students.

THE MEN AND WOMEN SAILING THIS YEAR

Twenty-five new missionary families are sailing this year, besides thirty or more single young women missionaries. They are young men and women of unusual power and accomplishments, the flower of our colleges and universities. Many others are offering themselves. The work demands the best. The situation is more exigent than ever before. There is an awakening of intellect the world over. Oriental peoples are mastering Occidental learning and to meet them upon an equal footing our young people must be thoroughly prepared.

THE JOHN THE BAPTIST POLICY

Moreover, the foreign-missionary enterprise has entered upon a new phase. Missionary leaders everywhere have frankly recognized the futility of expecting ever to place among the teeming populations of the Far East sufficient numbers of missionaries to do the actual hand-to-hand work of evangelizing the masses of the non-Christian countries. We know now that the true strategy of the battle is so to inspire men of force and ability among the native peoples, and so to train and equip them with every weapon in the Christian armament that they shall be able to go among their own people as outstanding Christian leaders. Our work ceases when we have created a native leadership. We can be nothing but the John the Baptists of the new spiritual movement in every land. But this task alone has a magnitude far greater than any conception we have previously had, and will provide abundant opportunity for every man having the necessary qualifications, spiritual, mental, and physical.

CONFRONTING A NEW SITUATION

There is a sudden quickening of the pulses of the world. A new solidarity of peoples is coming about. Social and economic problems once considered Occidental are invading every clime, as witness Japan's new factory system and the daily output of two thousand tons of steel from the smelters at Sakchi, India. But the work of a century of missions has prepared us in some degree to meet the impending revolution. What the churches have been doing, through a hundred years of pain and toil upon the fields of the world, is to prepare a scaffolding for the great structure of coming days, which under the stimulus of new conditions and with the added force of the moral gains which have emerged from the war ought now to proceed with relative speed.

A GREAT CHRISTIAN WORLD STRUCTURE

We have the framework of a great Christian world structure. To solidify and complete it we must have large reinforcements. The Interchurch Movement and our own New World Movement, our Baptist Campaign of Advance carry the assurance that the means will be forthcoming. The serious question is that of the need for men. As a denomination we find our missionary task sketched for us in bold outline. The experience acquired through decades of work in all parts of the world has given us a clear-cut delineation of the task which lies before us. But it has done little more than that. The picture is a free-hand drawing. We know what is necessary to be done to complete it on each of the fields. The filling in of the sketch will require many men and many kinds of men.

THE KIND OF MEN NEEDED

General Missionaries are needed. They must be thoroughly trained graduates of college and theological seminary; men of personality and power; men with a profound conviction that Christ is the hope of the world. To such is given the opportunity of overseeing the Christian work in a province, of eliciting native leadership, of establishing and training churches, of developing Christian workers. It is the conviction of missionary leaders that this is the greatest need upon the mission field today.

Evangelists will find a new task abroad. Their training should be no less than that of the general missionary. The call is not merely for leaders, but for *leaders of leaders* in the non-Christian world. These men must believe that the trouble with the world lies deeper than economic, social, and political questions, and that a permanent cure can only come by leading the estranged souls of men back to God.

They must be able to imbue a host of native evangelists with the passionate desire for the salvation of men which Christ has kindled in their own hearts.

We need *Educators*, men of every type and personality. Those who can teach in every branch: English, history, mathematics, science, economics, philosophy, languages, medicine, hygiene, and athletics. We need school administrators, principals, theological professors, and Bible teachers. Every one of them should be a master in his own branch, with college education and special training in school work. Doctor Proctor, of China, writing regarding the qualifications which a superintendent of schools must have, says: "It will hardly be necessary to remind you that a man to fill this position must have had special training. It will be necessary to find a man who has taken a rather full course in a teachers' college and preferably he should have had some actual experience in school work." But in addition to professional equipment, there must be an earnest purpose to use the innumerable contacts of the school life for the purpose of bringing about in the lives of those under their care that transformation of character which comes from personal acquaintance with the Great Teacher.

Physicians are needed, many of them. West China alone asks for ten. They must be graduates of Class A colleges, and should in every case have had one or two years of hospital training. They will be called upon in many cases to build hospitals and inaugurate medical and nurses training-schools, even to organize the sanitary system of provinces and nations. Men of unusual personal and professional powers are called for and are given unusual opportunity.

Industrialists are increasingly needed. In Burma, Assam, India, China, Africa, and the Philippines we are already conducting or about to organize industrial training-schools. Christian missions are attacking the evils of famine and economic waste at their source and preparing to lift whole peoples many steps higher in the social scale.

Agriculturists are needed. The new farming and the industrial training walk hand in hand, and our missionaries are finding increasing opportunity to revolutionize ancient and evil custom through better agricultural methods. The men who lead in this work must be graduates of first-class agricultural colleges and have such additional training as will fit them for leadership both in an educational and Christian sense.

A pressing need is for *Builders*. The growing work throughout the world necessitates the erection of many new buildings: homes, hospitals, dormitories, college and school buildings, churches and miscellaneous structures. Five men are urgently needed as superintendents of

construction. They need not be architects or engineers, but should have a good general education and experience in construction work, including wood, cement, brick and stone work, if possible. This offers a great field for Christian business men.

A *Printer* is needed at once. The Rangoon Baptist Press is doing a great work, not only for Burma, but adjacent countries of the Far East. Millions of pages of Christian literature are issued annually in many different languages. A man with experience in the processes of the printing trade is needed. He should know the details of composition, press work, stock, and accounting, and should be accustomed to directing the work of other men.

THE QUALITY OF MEN

What manner of men should they be who undertake this great service for Christ and the world?

An Inner Life Enriched by God. It is of little use to go far afield to carry one's message unless one possess something worth the carrying. The missionary must needs be a man who knows God, one whose life has been lived in such intimate touch with Christ that no stress of a difficult future shall find him unready and weak. He must have that ripeness of faith which comes from many trials of God's goodness through past days, and a consequent rich treasure of soul to pour out on others.

Sympathy with Christ's World Program. There must be a broad sympathy with the purposes of Christ for men and nations. With increasing clearness the developments of modern times are making known the purpose of God for men. A broad grasp of the significance of unfolding events and an ardent desire to cooperate in God's plan are es-

sential to the missionary. Most men drift into their life-work. The Christian should deliberately choose it in harmony with the will of God.

An Unselfish Life. There must be also a determination to deny the insidious encroachments of self-indulgence. Missions today have lost much of the more spectacular heroism of former days. But let no one believe that the element of self-sacrifice is lacking. With Paul the missionary must be prepared to "die daily." Loneliness, overwork, sorrow, disappointment, even physical suffering, are likely to be his lot, and he must ever be on guard against the tendency to lower his ideals and relax his determined spirit of self-giving. As in the case of the Master, "virtue" goes out of him, and if ever the inner force which enables him to exercise this power is permitted to wane, his life becomes insipid and his efforts vain.

Human Approaches. He must cultivate human approaches. There must be upon his part a broad and sympathetic understanding of men and he must multiply his contacts. The educationalist, in particular, should not fail to cultivate this qualification. The tendency to wrap oneself in the technicalities of one's subject must be fought, and broad, happy, human sympathies sought, that thus the particular task may be a vehicle for the transmission of Christ.

A Consecrated Imagination. He needs a consecrated imagination which will enable him to look at things in the large, to visualize the future and plan broadly and deeply for the coming day. Now is the full tide of opportunity and the man with the Christian imagination can grasp at once the full significance of the task and adapt his efforts to eternal achievement.

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| <p>MONEY A MENACE! WHEN?</p> <p>WHEN USED FOR SELF WHEN LAID BY IN STORE WHEN EXPENDED WITH- OUT GOD'S BLESSING</p> <p>IS IT A MENACE TO YOU?</p> | <p>WHEN GOD'S BOOK OF RE- MEMBRANCE IS OPENED WILL YOUR NAME BE THERE?</p> <p>IF SO— WHAT WILL IT RECORD OF YOU AS THE LORD'S STEWARD?</p> |
| <p>FOUR HUNDRED THOUSAND WOMEN AND GIRLS IN THE NORTHERN BAPTIST CHURCHES OUTSIDE THE MISSIONARY SOCIETIES</p> <p>ARE YOU ONE OF THE NUMBER?</p> | <p>THE WORLD NEEDS YOUR PRAYERS</p> <p>THE CHURCH NEEDS YOUR PRAYERS AND SERVICE</p> <p>MISSIONS NEED PRAYERS, SERVICE, AND GIFTS</p> <p>WILL YOU GIVE THEM?</p> |

(Adapted from Women's Missionary Magazine, U. P. Church.)

The Story of "Un Peso"

BY MRS. J. E. ARNOLD OF UNION, MISSISSIPPI

THIS is not a Mexican story, though it might have been had not the troublesome times in Mexico prevented my husband and myself from carrying out the commission issued us by our Home Mission Society. Having been thus turned from our chosen path, the Lord called us in no uncertain way to carry the gospel message to that long neglected and pitiable remnant of the noble tribe of Choctaw Indians remaining in Mississippi, principally in the poor piney hill country. We are located at Union, the center of the Indian population.

Who knows not of the tender love, the real Christian fellowship and zeal of Calvary Church, Washington, D. C.? The Lord had indeed cast our lives in pleasant places! As we were leaving Washington for our field in Mississippi, the President of the Tuesday Evening Christian Endeavor Society whispered: "Blanche gave a dollar (un peso) to the Treasurer and asked that MISSIONS be sent to you for two years." Little did I dream she was placing in my hand the key to the solution of a problem—the key that may open the door to a new and better day for the Choctaw Indians of Mississippi.

Did "un peso" ever possess such purchasing power? Let me tell you the story.

Two years ago we came upon the field—a brand new one. Far too new for our comfort, for there is no mission house, no home for the missionary, no anything. Thus far the work has been carried on in a rented residence, the large parlor thereof being used for all kinds of religious services and as a classroom for a day school—though when the weather is fair the crowds are so large it is necessary to adjourn to meet immediately in a beautiful pine grove near-by, hanging the Sunday Picture Roll on a friendly tree.

The Choctaws in Mississippi are as to condition an entirely different people from their brothers in Oklahoma. As a government report says, "The vast majority of them own nothing and are practically destitute."

I found that the Indian women made most beautiful and attractive cane baskets. So under my instruction they began to make such baskets as I knew would be appreciated by friends in the East—large market-baskets, clothes-hampers, sandwich-baskets, work-baskets, and designed a basket that was popular at first as a knitting-bag, but is now in great demand for a shopping-bag or school-bag. Many friends have disposed of large shipments of these baskets (all being sent with the privi-

lege of returning any not sold), and thus many Indians have been saved from hunger and suffering.

But Blanche's "peso" has particularly to do with Floyd and Sam, two splendid Choctaw boys. Though the Choctaws in Mississippi have had no educational advantages—and there are in the state more than five hundred Indian children of school age, the majority of whom are growing up in absolute ignorance—Floyd possessed an innate desire for an education. When but a little boy in knee pants, by kindness of an old friend of his people, he went to Washington to plead with the "Great White Father" for an education.

Four years passed, years that the boy ought to have been in school, but there was none for him to attend. On the third day after our arrival upon the field Floyd came seeking us. After sitting around for ever so long (Indian style), he said, "You come to make school?"

"Do you want a school?" Mr. Arnold asked.

Looking long and strong into Mr. Arnold's face, and it seemed into his very soul, with an indescribable expression of unsatisfied yearning and ambition, he answered, "Mighty bad."

"Then you shall have a school," the missionary replied, surely speaking in the spirit, for at that moment—and at the present one too, for that matter—he had no home, no mission house, no anything to carry on immediate evangelical work, much less a school.

But the school came. In less than six months through a start given by the Vaughn Class of Calvary Church, a day school had been opened in the rented home of the missionary and Floyd was actually in school.

One morning he brought an unusually fine-looking Indian boy to school with him, whom he introduced as his cousin Sam. At recess to my surprise I noticed Sam was leaving, for he had seemed so interested in the school work. I asked him if he had to go so soon. He said, "Yes, I go now, but I come back; I like it this way, and may be so I get my pa move close by—I come to school all time." So said, so done.

I conducted the school through the first session. Then Congress made a small appropriation, and the government conducted the school last winter here in this large room of our rented residence.

However, the Commissioner of Indian Affairs has written me under date of August 28: "You are advised that it is not my intention to conduct a government Indian school at Union dur-

ing the school year 1919-1920." Congress made no additional appropriation for the Mississippi Choctaws in the last Indian appropriation bill.

Are these Indian children, some of whom have in eight months' study completed three grades in every detail, to be denied further educational advantages. I cannot believe this is the Father's will. Surely he desires them to be able to read the message of his holy word. Therefore, for his sake I have opened a day school here in our rented house, though I have not enough money in hand or promised to meet the expenses of the school for one month.

A boarding-school is what is needed. There are so many orphans among them. Even now I have four on my hands and no place to properly or even comfortably care for them.

Sunday School was organized the first Sunday in January, 1918. Long ago the Father saw that this little Sunday School would begin that very day, and he planned that for the first six months of its life the lessons should be on the life of Christ, beginning at the first of Mark's Gospel and continuing through without interruption.

What a privilege it was to be sower of the gospel-seed in the virgin soil of these Indians' hearts; to witness the germination and growth of this most precious of all seeds! These Indians had never before had a Bible in their hands. The American Baptist Publication Society contributed Bibles.

Floyd and Sam were among the first to take up the cross of Christ—indeed Sam was the very first to be baptized. They, like the first disciples, have forsaken all to follow their Lord.

Many years ago Floyd's father had been infected by Catholicism. His attitude toward religion reminds me of the Englishman and the persimmon: An Englishman was visiting in my father's home one autumn, and we children brought in some persimmons, of which my father was very fond. He asked the Englishman to enjoy them with him. He looked at them quite skeptically, selected what he thought to be the nicest-looking one (a green one), and proceeded to try to eat it. When papa saw what he had done he urged upon him to try a nice, ripe one. But "no," that one green persimmon was enough persimmon to last him all his life. He wanted nothing more to do with persimmons. Thus Floyd's father's contact with Romanism has prejudiced him against religion of every character. He objected to Floyd being baptized, and finally forbade him attending Sunday School and all services. "He that loveth father . . . more than Me is not worthy of me." So Floyd thought and, unknown to us, he said to his father, "I will quit home, but I won't quit Jesus."

After much parleying it was agreed that Floyd should be given his freedom to attend services and to go wherever he pleased upon payment to his father of sixty dollars. This proposition seemed as unfeasible as that of the Indian chief who required the brave to remove a mountain in front of his house for the hand of his daughter. But the Lord was in it all—working out a plan for Floyd's education for the ministry.

Floyd hired himself to do hauling for a merchant for six dollars per week, the merchant paying his father the price demanded for his religious liberty and deducting one-half of his wages each week toward reimbursement of same. A fine test of Floyd's loyalty to Christ.

Over and over he has wished that he might receive an education, so that he could preach "big sermons" like the white preachers. Of all the multiplicity of needs of the Choctaws of Mississippi, the crying need of trained, educated Christian leaders heads the list. There is not one in the state that can read *Missions*, and there are about 1,700. "They are as sheep without a shepherd"—the blind leading the blind.

But how was he to be educated? All we could offer is a day school supported by voluntary contributions—a precarious method of finance, but the best available. The day school he could not attend because he must needs work during the day for self-support. Sam was equally anxious to receive Christian education and training for Christian service. The missionary tried all the Baptist schools in the state, but none have classes for students who have not completed the eighth grade. Floyd and Sam had not had one full term in school.

What could be done for them? Was there no solution? As I was praying, but with less faith perhaps than a mustard-seed, the July issue of *Missions* came. One sentence in the middle of a long paragraph caught my attention: "In the words of President W. D. Weeks, of Bacone College, we gained information concerning a noble work among the three hundred thousand Indians in our country."

I almost shouted for joy. *I had the key!* I knew it! Why had I not thought of Bacone, that splendid Baptist school for Indians? It is just the place, the place of all places in the world, where boys of Sam's and Floyd's ages and meager education may enter and receive Christian education and training for Christian service.

A letter was sent to President Weeks post haste, asking the very best he could do for the boys. He generously proposed to allow them a reasonable sum for work he would give them to do, if we could raise one hundred dollars on the school expenses of each boy, and

provide their clothing, traveling expenses, etc. An awful lot of money when you have none at all! But "The silver and the gold are mine; and the cattle on a thousand hills." Before the opening day of school all had been arranged, and Floyd and Sam were on their way to Bacone College.

But, sad to relate, because of lack of dormitory and classroom facilities ninety-seven applicants (Indian boys and girls) were refused admission on the opening day of school. A challenge to some Lord's steward whom he has richly endowed with this world's goods!

God bless Blanche! God bless *Missions* in abounding usefulness!

(Who will imitate Blanche?)

What Miss Tingley Does With Papers

"This letter is being written especially to those who have been sending cards and papers to me, for I think you will want to know what has become of them," writes Clara B. Tingley, of Bassein, Burma.

"When I put in *Missions* the names of the papers I wished to have I supposed I would receive only old copies, but someone was kind enough to send me a year's subscription to the *Sunday School Times* (I wish I knew who, so I could send a letter of thanks). It has been a very great help to me in preparing the lesson for my teachers, and I wonder what I could do without it. I typewrite the notes I make for my teachers. We have about one hundred and ninety children in our department and fifteen teachers: One Sunday School sent me a number of quarterlies, which this time came too late to be used, but which will be all right next time, if they continue to send them, for we shall be reviewing for the Sunday School examination. But though I could not use them I find that some are glad to have them, and I can probably give them all away in course of time.

"During the vacation I put all my papers to be given away on a table in my front room, so when there are calls for them I can readily get them. One of the first to take a large bundle was a jungle pastor, who has often asked for papers. Our pastor is away on sick leave, and now and again he sends in for papers. Then one of our town teachers was very glad to have a number of them. A tenth-standard boy, who is now working, was in the other day and asked for some. He wanted to take some also for another boy who lived near him. This boy said he wanted the best papers.

"I gave some to one of the girl teachers, who doubted whether she could understand much in them, but later she came back to find other papers with a continued story in them. An eighth-

standard boy also spent some time looking for other chapters of a story.

"One girl used the story in a *Sunday School Times* in rhetoricals after translating it into Burmese. I have used some in my classes also. A large parcel of them was sent to one of our workers in upper Burma.

"Next month, when the pastors come in for their month of study, I expect several will want some.

"I mark articles in some and give them out to our pupils.

"I have just begun to receive the *Youth's Companion*, and I wish I knew who should receive thanks for sending it. I am glad to have this for our girls' table. This is a paper we can all enjoy, because it has in it so much that is instructive as well as interesting. Some of the high-school girls enjoy the *Christian Endeavor World*. I am glad to have the *Union Signal*, which also someone is sending to me.

"Our teachers are especially fond of *The Record of Christian Work*.

"Some will be interested to know that I am now saving every wrapper for library slips; that is, every one which is in good condition, for I have been taking the library books to the classes this year, and the children write out their names and the names of the books on slips which the librarian takes and copies into books and returns to the teachers, who put them in the books when they are returned. These again go to the librarian to be crossed out. Some of the teachers send me useless paper with writing on only one side, and this, together with the wrappers, keeps me well supplied. I find the little rubber bands that some are putting about the papers very useful also.

"You will surely know I came from New England when I tell you of another economical thing: The erasers for the blackboard are so poor and expensive that we are making them now out of my old faded rugs and portieres and filling them with cuttings of all kinds, such as lace curtains and toweling.

HOW POSTAL CARDS ARE USED

"I have spoken of the library slips. In order to get all the pupils to read and understand I asked them to make dictionaries, or 'meaning' books. In the lower standards the teachers write the words on the board, or else tell the pupils the meanings. In the higher they use the dictionaries. I gave rewards of post-cards to those who made them. When I began to give these cards out the little children began to come to buy, and I have been selling ever since, having taken in almost two dollars in three weeks or less. One boy said he bought for his friends in school and in the jungle. Washington is again a favorite. When I was ready for my walk the other night I waited for two boys to

choose Washington cards, and when I returned I found two others waiting for me in my room for Washington. I asked a fifth-standard boy what he was going to do with the one he bought. He said he was going to take it to the jungle and show his friends. After I had sold all the new ones I had, and a boy asked for some cards better than those in the box, I gave him a pack without looking at them. Soon I heard him say, 'Washington.' I looked up and, sure enough, there was a Washington card.

"Fearing that if I kept on selling I might not have enough to give to the pupils and the heathen at Christmas, I have called some girls to look over all the cards and pick out those that are best for the heathen. On these we are going to paste some Bible verses in Burmese.

"A tenth-standard boy last week looked over the large number of little Bible lesson cards and picked out one of each kind to send to his brother in Henzada, who is in the second standard, so that he will know more about the Bible, he said. A girl came to make inquiries about these Bible cards for a girl who wanted some to give her children in the jungle school.

SAMPLES OF ENGLISH TAKEN FROM KAREN SCHOOL ANSWERS

"Here are some of my latest bits from examination papers: 'God hates a lie like anything. It is rather agreeable to tell a white lie, but it is better not to.' 'The one who takes care of books is called a barbarian.' Not so very far from librarian, is it? 'Books should be repaired when they are broken off from the skin.' 'Poetry tells us something in disorder, but prose tells us something in order.' 'Pour boiling water on the head to get rid of parasites.' 'You should comb your hair to get the flees out.' 'Use two soft towers to bathe the baby.' 'The air is purified health.'"

Anyone wishing to send periodicals or Sunday School supplies to Miss Tingley should address her at Bassein, Burma.

Why Japan Still Needs Our Help

There are some people these days who say "since Japan has made a lot of money out of the late war there should be no need of further giving to missions in Japan."

If you are among that number, be honest enough to look carefully at the facts. Here is a brief outline of the situation as it affects our present subject.

Many Japanese made great wealth out of the war. They were regulation profiteers, not Christians.

The masses in Japan, as in many other places, are far poorer than before the

war. Even *salaried people* are harder pressed. Among these latter are most of the Christians.

The people at large are being robbed of food, clothing, and their humble homes by the profiteers. Rice, which is even more than bread to Americans, is exactly four times what it was two years ago; whereas *some salaries*, in most favorable conditions, are increased fifty per cent. Cotton for clothing is more than double pre-war and mid-war prices. And cotton-mills are paying their stockholders seventy per cent dividends, while maintaining that they cannot afford to cut prices or better the hours and pay of their workmen! A carpenter is now receiving about one dollar a day, which is about double his pre-war wage, but is *worth less than half* as much because his *twelve-hour day* will buy him only four pounds of sugar, or other commodities in proportion.

Pastors of Japanese Christian churches do not average over thirty dollars per month. They cannot live on this and buy books for study, or educate their children. Evangelists and Bible-women in the employ of missions fare even worse.

One of the *results* of this is seen in the shrinkage of students in theological seminaries. The young men cannot expect a living wage after graduation. So we see one of the greatest seminaries in Japan receiving only *four* regular entries this year and another without any new students!

Japan has always been a *poor* country. It is poorer today than ever, so far as the *people* go. To finance Christian work in Japan today would require exactly one thing: *to ask and to receive money from non-Christian profiteers.—The Omi Mustard Seed.*

A New Day Dawns

Ye that have faith to look with fearless eyes

Beyond the tragedy of a world of strife,

And know that out of death and night shall rise

The dawn of ampler life.

Rejoice whatever anguish rend the heart
That God has given you a priceless dower,

To live in these great times and have your part

In Freedom's crowning hour.

That ye may tell your sons who see the light

High in the heavens—their heritage to take—

"I saw the powers of darkness put to flight,

I saw the morning break."

—Selected.

*Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone,
Then the courses framed to bear
Lift the cloisters pillared fair.
Last of all the airy spire,
Soaring heavenward, higher and higher.*

*Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw,
Through the sunshine, through the
snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar.*

Mrs. Haley Gordon Poteat

THE death of Mrs. Haley Gordon, wife of Dr. Edwin M. Poteat, will bring sorrow to a large circle, who will sympathize with the bereaved family. The funeral services were held in Clarendon Street Church, Boston, where her father, Dr. A. J. Gordon, was so long the pastor. Rev. Arthur Gordon, her brother, conducted the services, assisted by Dr. Allyn K. Foster, of Brooklyn, a long-time friend of the family, who paid a tender tribute to the wife and mother and Christian worker. When Doctor Poteat resigned as President of Furman University, in South Carolina, after fifteen years of service, the University presented Mrs. Poteat with a beautiful silver service as a tribute of appreciation of her great work as president's wife. Devoted in rare degree to her family, she yet made her influence profoundly felt in many circles of religious and educational activity. Two of her sons are missionaries in China. In his tribute Doctor Foster said: "At the altar-fire in her home, a veritable altar of domestic and world love, her children have come into their own in personal Christian faith, and have taken from their parent's hands the torch that has already been borne into far-away lands. . . Her last concern was a world concern. After praying for all her loved ones, her heart's last effort was at an embrace of the whole world. The words uppermost on her lips were 'multitudes' and 'multiply.' Multitudes without Christ and the need of multiplying the laborers in the harvest. To such as her, death could have no sting. In prayer and song her spirit took its flight."

Prayer

*Prayer, whose secret path is known
To all who walk the ways of God,
Thy sweet retreat is clearly shown
To pilgrims with the gospel shod.*

*This path we hour by hour ascend—
The selfsame path the Master trod—
Till that glad day when conflicts end—
The victory ours—at home with God.*

—Mabelle Stanton.

A Glimpse of Baptist Work in Mexico

BY C. S. DETWEILER

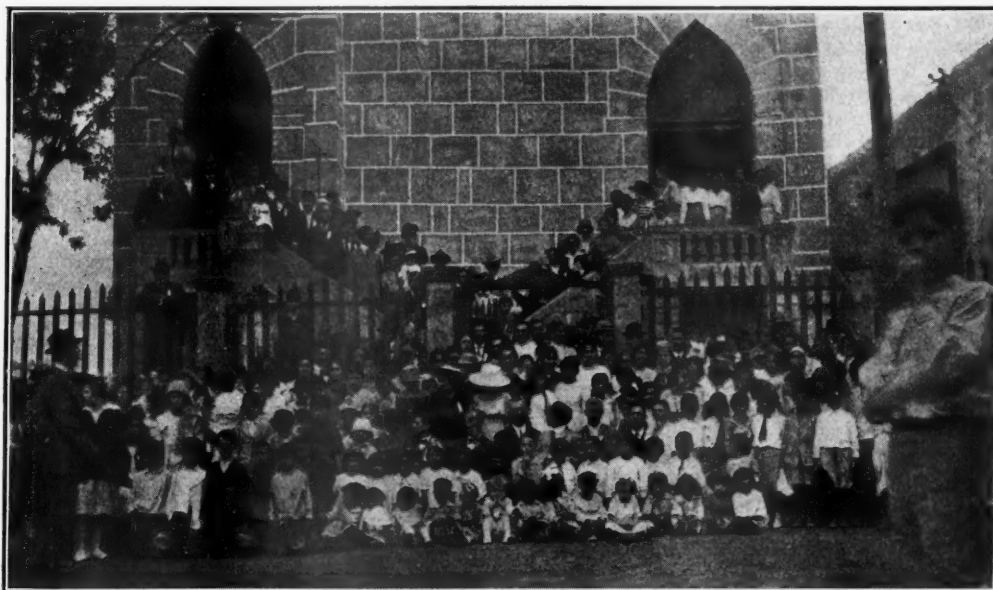
THE morning after my arrival in Monterey I bought a paper to read at the breakfast table. There, in staring headlines, were these words: "IN CHICAGO AND NEW YORK THE RED FLAG HAS BEEN RAISED. MOUNTED POLICE CHARGE THE CROWDS ON FIFTH AVENUE. A NUMBER OF PEOPLE KILLED." And then I felt glad to be in peaceful Mexico away from the dangers of Fifth Avenue. A great deal depends on one's viewpoint.

On account of the unsettled condition of the country, there has been no Mexican Baptist Convention for eight years. Pastors and delegates from most of the Baptist churches in the Republic met for a joyful reunion in this town where the

iting our own hospital. In point of material equipment it is up to date and probably has few equals of any mission field on earth. Here also the Woman's Society has a day-school and kindergarten in a beautiful building well located, facing a city park, and within one block of the hospital. Puebla is in one of the most unsettled parts of the country, and for Americans, may be considered a danger zone. An attempt was made to kidnap an American family a few days before my arrival, and it was here that our friend, Mr. Jenkins, was kidnaped just one day after my visit. I asked the two American girls in charge of our school whether they felt any fear in

racial antipathy in time of danger for any American who has had the welfare of the people at heart. Mexicans are as quick as any people to appreciate those who genuinely care for their state.

From Puebla I returned to Mexico City for a visit. There are three strong denominations at work in Mexico City—the Methodists, Baptists, and Presbyterians. The other two denominations are represented by schools, as well as by churches. We have nothing but one strong central church and several small missions in the outskirts of the city. I was told by workers of other denominations that our Baptist church was composed of very substantial material. We have an intelligent body of young people, some of them school teachers and some of them employees of the government or of business houses. They have



BAPTIST CONVENTION AT MONTEREY, MEXICO

first Baptist church and the first evangelical church of Mexico was organized, and were the guests of that church. Apparently there was no difference between the workers of the Northern or of the Southern Baptist Boards. There was remarkable unity of spirit, and plans were made for advancing the work irrespective of whether a field belonged to the Northern or the Southern Board. The resolution most worthy of record was the one approving the appointment of a Mexican evangelist to visit all the fields of both Boards for special revival services, and right then and there subscriptions were taken from churches and individuals to cover his salary for one year.

From Monterey our trip lay directly southward until we came to Puebla. Here we were chiefly interested in vis-

living in such a center, and whether they would be afraid for their safety in case of any serious difficulty between the United States and Mexico. They replied that they had no fear, inasmuch as they felt they had about them a circle of friends of the better class who appreciated them for their work's sake, and who would protect them. Miss Kirby, the head of the school, lived in Puebla, together with the family of Mr. E. R. Brown, during the days of the Huerta administration when all Americans had to flee the country. She had also been there when a battle was raging on the streets between revolutionists and government forces, and still she has not lost her nerve. After appreciating the position gained by Doctor Conwell in the hospital and Miss Kirby in the school, I feel that there is little to be feared from

an active Young People's Society, which publishes its own monthly paper, and also a Woman's Society. With a little encouragement our church in Mexico City could become completely self-supporting. The church in Monterey, so far, is the only self-supporting Baptist church in Mexico.

At San Luis Potosi I saw some of the workings of the Cincinnati plan. This city was formerly a strong center of the Southern Methodists. The Presbyterians also had a church and parsonage here. Now, under the new arrangement, to avoid overlapping, the Presbyterians and Southern Methodists have withdrawn from the field and turned over their property to the Disciples Mission, which enters upon a heritage of two good church buildings and two splendid school buildings, one for girls and one

for boys. The Presbyterian and Methodist congregations are being merged into one, and the school work is to be continued under new auspices. As the Baptists were not a party of this arrangement, they continue their work in San Luis Potosi. Our church building looks small and insignificant beside the Disciples' property, but our Mexican pastor continues undaunted with his separate testimony.

Tampico, on the Gulf of Mexico, offered a striking contrast to the other cities of the Republic situated at a higher altitude. Tampico was a hot place, and withal a busy place. It is the center of the growing oil business of Mexico. There are said to be four thousand Americans in that region. The city itself has about fifty thousand inhabitants. There are two churches in this city—Baptist and Presbyterian. The cost of living is the highest here of any in the Republic, and wages are correspondingly high. Our present property consists of an old dwelling-house converted into a combination meeting-hall and pastor's residence. It is situated on a large lot in the center of the town, and because of its location has become very valuable. But our meeting-hall will soon be outgrown. A new church building should be provided here, and in connection with it equipment for different forms of social service, especially for day-school and kindergarten. The former pastor, a Spaniard now in Texas, built up our work in this town to its present state, and in addition conducted the only evangelical work in the whole Republic for the Chinese. As a result we have a number of splendid Chinese Christians as members of our Mexican church. Tampico is a city where God is calling us by reason of our present standing there to a larger service for the whole community. Where is the family that will offer itself for Christian service in this promising busy town? Americans are not lacking who go there for business purposes. Shall the children of God be less forward in investing their talents for the building of God's kingdom in Mexico?

Never Too Late to Pray for a Revival

The following letter from Buffalo came too late for watch-night purposes, but it is never too late to pray for a revival, and the letter comes in the right time for our special issue on Prayer and Stewardship. The Great Commission Prayer League—that is a suggestive name surely. The letter says:

"I am a subscriber to your valuable magazine, MISSIONS—have taken it for years. I am a member of the Great Commission Prayer League, and one of their requests is that we write to one of our denominational papers asking that it make a plea for prayer at watch-



TEACHING STAFF, PUEBLA, MEXICO

night services in the churches for a revival in the church, the body of Christ. Such is the real prayer of my own heart in these perilous days. Will you do so? The great need in our church today is prayer, and prayer for a revival. If this reaches you too late for watch-night, will you, as God leads, present the need and plea in your next issue. We firmly believe it to be God's leading and that it will be much blessed.

"Sincerely yours, in his service,

"FLORENCE MEEK."

CLUBS OF FIVE OR MORE TO MISSIONS AND THE BAPTIST BOTH: ONLY \$2.75 A YEAR.

The rapid changes in American life have left thousands of rural communities missionary fields. Eighty-three per cent of the rural evangelical churches of America have less than one hundred members. Two-thirds of them have been losing ground in recent years. New rural life programs call for a paralleling religious rural life program which shall save the country—the backbone of America's strength in the past, as it should be in the future. There is a ringing challenge to the young men who know the country and love it, especially to agricultural students, to find ways of thoroughly Christianizing our rural regions.—From *Life Investment in America*.

UNITED STATES INDUSTRIES

(From the Merchants' Association of Greater New York.)

A public speaker recently pointed out that while the United States has only six per cent of the population of the world, and only seven per cent of the land, it produces:

- Sixty per cent of the world's supply of copper.
- Forty per cent of the world's supply of lead.
- Fifty per cent of the world's supply of zinc.
- Sixty per cent of the world's supply of aluminum.
- Sixty-six per cent of the world's supply of oil.
- Seventy-five per cent of the world's supply of corn.
- Sixty per cent of the world's supply of cotton.
- Forty per cent of the world's supply of silver.
- Fifty-two per cent of the world's supply of coal.
- Forty per cent of the world's supply of iron and steel.
- Twenty per cent of the world's supply of gold.
- Eighty-five per cent of the world's supply of automobiles.
- Twenty-five per cent of the world's supply of wheat, and refines eighty per cent of the copper, and operates forty per cent of the world's railroads.

AMERICA OUGHT TO CARRY THE HEAVY END OF THE WORLD'S LOAD WITH BUSINESS ASSETS LIKE THESE.

With a giant's strength she ought to do a giant's task.
GOD GIVE US THE WILL TO HELP.

Matters of General Interest

UNPRECEDENTED GIFT TO FOREIGN MISSIONS

The annual report of the treasurer of the Board of Foreign Missions (Methodist Episcopal) reveals, as the church has expected, says *Zion's Herald*, the largest receipts in the history of the denomination for this cause, \$5,526,819.50, an increase of \$3,146,472.52 over a year ago. Of this amount \$3,493,089.14 is the Foreign Board's share of the Centenary cash receipts up to the time of the closing of the books. In this connection it is interesting to note the foreign missionary gifts of the church in its various organizations during the year:

| | |
|--|----------------|
| Board of Foreign Missions..... | \$5,526,819.50 |
| Woman's Foreign Missionary Society | 2,006,370.66 |
| Board of Sunday Schools..... | 31,601.00 |
| Total | \$7,564,791.16 |
| Increase this year..... | 3,816,184.86 |

Work Among the Jews

Presbyterians are planning an extensive work of evangelization among the Jews of whom there are about 4,000,000 in the United States. The plan includes the establishment of community houses and other features in the great centers where the Jews congregate. Among the places where this work is to be conducted, and in some cases has already been established, are New York, Philadelphia, Baltimore, and Newark, N. J. The New York work includes a center on the East Side, just out of Brooklyn, and another in the New York Ghetto. Prof. Charles R. Erdman, of Princeton Seminary, is chairman of the advisory committee appointed by the General Assembly to cooperate with the Board of Home Missions in this advanced program. It is interesting to note in this connection that while the Presbyterians are doubtless leading in this important work, several other denominations are turning their attention to it also. The plans include, aside from evangelism, educational lectures, clubs for boys and girls, daily vacation Bible schools, and a systematic distribution of literature.—*Zion's Herald*.

What Shall They Carry Back?

Naturalization has fallen off considerably in the last years. Of the foreign-born in New York 58 per cent were citizens ten years ago, while only 41 per cent are naturalized today. In Missouri there has been a drop of from 70 to 54 per cent; in Delaware from 60 to 42 per cent. In only two States has the percentage increased. And the num-

ber of foreign-born unable to speak English has gone up 142 per cent. And it isn't as though the matter of the foreign-born was a small problem; over seventeen millions of our population are immigrants from other countries.

We call today "the period of reconstruction." There's a great deal of it to be done. In these days of revolution, it is not a good thing for any country to have an enormous mass of unassimilated, dissatisfied men. The countries that the immigrants left have, many of them, had their revolutions. Some of the restrictions that they emigrated to escape are still evident in the United States. Some of the reforms they failed to find here have been instituted in the countries they left.

Many of them are going to return to their freed countries. We don't want them to have the impression of the United States that a young Greek brought back to Athens.

"The Americans are like beasts," he told a group of university students in Athens. "They work with machines ten hours a day until they become machines themselves. All the time they chew tobacco, with the expression of stupid sheep. Then, after work, they go to a saloon and drink until they fall into the gutter. The patrol wagon gathers them in, just as the dog-catcher gathers stray dogs here in Athens. That, my friends, is America!"

If the world is reaching a plane of internationalism, we want our returned immigrants to take to the Old World the best ideals of America.

And those who decide to remain here should understand us. They should be taught just what their part may be in bringing about reforms. They should be taught that they are part of the American government, that the people themselves are responsible for the laws.—*C. W. Blanpied, in World Outlook*.

The First Essential

HOW THE NEGRO CAN BE AIDED

Let us face the facts: If the negro secures the adoption of his maximum program of progress, it will be when and because public opinion adopts it for him, writes Isaac Fisher in the *Southern Workman*. If a city in the South or in the North makes life more cheerful and hopeful for the negro, it is because the public opinion of that place demands it; if a state gives better protection to the negro than heretofore, it will be when and because public opinion demands it; if mob rule is su-

perseded by the reign of law, it will be when and because public opinion decrees it; if the highest privileges of manhood in this country are given to the negro, it will be when the public opinion of the nation decides that it must be so. Legislatures, Congress, municipal and public service corporations are but instruments of the public will, moving when and as public opinion commands. The case of the American negro, then, must be pleaded before the bar of public opinion in the South, in the North, in the East, and the West. It must be pleaded, first of all, by the life of the negro; by his patriotism; by his economic, intellectual and moral contributions to American life; by circumspect conduct; by a patience which must, at least, put injustice and caste to shame. And then with these as the background, the negro's case must be pleaded by the written and oral word from his own race and from those of the white race who may be inclined to help him—pleaded in season and out of season before the conscience and the intelligence of the American people.

General Notes

Leland Stanford University is to have a student pastor working under the joint auspices of the home missionary boards of the Presbyterian, Baptist, Congregational, and Methodist Episcopal Churches.

In carrying out its plans for the extension of its work, the Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church has elected Rev. Paul Barnhart editorial secretary for South America. He will open offices in Santiago, Chile. The Board says: "The beginning of the Board's work in France will allow co-operation between the two branches. Translations from the French in South America will be, perhaps, of even greater influence than translations from the English." The special work to which Mr. Barnhart will devote himself will be that of spreading educational literature concerning the importance of temperance and prohibition.

The New York Anti-Saloon League, in order to win the Italians to prohibition, has employed an Italian educational worker who will seek to show the Italian-born people the reason for prohibition by means of lectures, exhibits, and articles dealing with scientific and social facts regarding alcohol. He will also impress upon them the fact that the eighteenth amendment is the law of the land and must be obeyed by everybody in the United States regardless of previous nationality. The League has also secured the co-operation of several Italian secular and religious papers to which editorials are sent regularly.



FROM THE WORLD FIELDS



Give

All nature chants in sweet refrain,
Give; give; give.
The sunshine bright and gentle rain
Freely give,
While flowers refreshed and verdure
green,
And rippling brook with silvery sheen,
And happy birds, form chords that
mean—
Give and live!

The God of nature says to man,
Give; give; give.
What thou hast had since life began
Freely give.
The blessings which the gospel brings
Are free to paupers as to kings,
Oh, send "glad news" on swiftest
wings—
Give and live!

F. Adelia Reynolds.

THE HELPING HAND

Edited by Helen Barrett Montgomery

Prayers Answered

FROM LETTER FROM MISS LINNIE
HOLBROOK

"Word came to us that the Chief Commissioner of Assam would visit Tura. His first visit to our hills, and so far as one could see there was no reason for his coming. He came and went, and then reported that because of the good work done by the boys, Garo boys, in France (hundreds of them from my Bible classes), Government wished to show their appreciation, and that they would take over the boys' work from the Mission and establish a Model Middle English School for boys in Tura. Within a month from that time the Government Inspector of Schools was sent here by the Chief Commissioner, and he made all arrangements for taking over the school and for building for the boys. Government will take over all our station work for boys from January 1, 1920. They will not take the girls. The boys will still live on the Compound under the direct care of the Mission, but Government will pay the bills and care for the school. The new building for boys will be just off our present Compound and nearer the boys' dormitories than the Mission school building is. The Mission schoolhouse is only a bamboo building, of twenty years and more

standing, made of thatch and bamboo. By the boys going, the whole school ground and the land around it falls to the girls' work." (Many prayers for the work among girls in Tura are answered by this government action.—Ed.)

PUT THIS ON THE LIST

Dear Mrs. Montgomery: Of course you remember that you wrote me some time ago asking me what our most urgent need was. Your object was to pray for the same and to ask us to do likewise. Then when the prayer was answered to let you know.

My request for prayer was money for the women's and children's hospital according to the figures of the Conference. Certainly a big thing to ask for. However, I felt sure that we were going to get it, and kept on praying for it. I know you good women at home did the same. Now you may put this in the list of answered prayer, for I have received word from Miss Prescott that the money is promised and a large share of it already given.

Now we must let our thanks go to the Father for the gift. How good he is to us in all things! There was rejoicing here when I read the letter telling about the gift. It lifts a big burden off the minds of the whole conference to know that the money is at hand. Yours with love,

Emilie Bretthauer.

Three Things You Can Do for Revival in the Body of Christ

"When God called me, . . . immediately I conferred not with flesh and blood" (Gal. 1: 15, 16).

I. YOU CAN PRAY

A few days ago a Presbyterian missionary from Korea told how his wife, who went home to glory about a year ago, had become an intercessor. Some years previous her health had failed, and she could scarcely refrain from bemoaning her enforced inactivity. "But," said she, "I am still able to pray," and as she gave her life more and more to prayer, God began to work in that mission in increasing measure. "Great and mighty things" began to come to pass, until the influence of her life of intercession was felt throughout all Korea and even in other lands.

There is nothing more sure in all the universe than that God hears and answers prayer. "If ye ask . . . I will do." You Can Pray.

II. YOU CAN ASK

Hundred of pastors are LONGING for revival. Yours may be one. Why not suggest to him the holding of an all night meeting of prayer for revival. He may be glad to respond. And on your part, pray that it may be a meeting, not for entertainment, or for review of the year's work, but primarily for intercession. Will YOU and YOUR CHURCH join them? Ask your pastor. You Can Ask.

III. YOU CAN WRITE

Is there a weekly religious paper that comes to your home? Write at once to the editor, suggesting that he urge his readers to pray for revival, and to this end that he urge also the holding of a meeting in every church. Your letter, no matter how "poorly" or humbly written, may be the one that God will mightily use. Just a prayerfully written letter—do you dare withhold it? You Can Write.

Only three things, but you can do them. Surely, you can do them for God. Will You?—The Great Commission Prayer League.

Rushford Makes Good

Rushford is one of the little churches in the Allegany Association of New York State. The circle there has a bright and original president, as well as a lot of active and consecrated members, and this little group of women, working together shoulder to shoulder, have been able to show what the smaller churches in the denomination can do.

Last February they had a Family Tea at the parsonage. Ninety sat down to dinner and the thank-offering which was turned in amounted to \$180. In July a Victory Tea was held in the form of a lawn party, and \$35 was placed in an antique tea-pot, in aid of the Laymen's Victory Drive.

The circle members have worked diligently with their hands; have sent a box of towels to the Training School in Chicago, two bags of useful articles to the Indian girls in Miss Crawford's field who had suffered the loss of all their possessions on account of a fire.

This circle has an Extension Department numbering twenty-five women who, because of distance, illness in the family, or old age are unable to attend the regular meetings of the circle. They take twenty-five copies of MISSIONS, and what is more, read them all. They report that they have met all the require-

ments and are now ready for the One Hundred Million Drive.

Why not take this little (off-the-rail-road) Rushford church for a pacemaker to other little churches?

The Weather-Vane

BY ARTHUR S. PHELPS

Upon the weather-vane
That rose above his roof,
A simple man inscribed
These three words, "God is love."

His sneering neighbor laughed—
His skeptic neighbor laughed—
And, pointing with his hand
Up to the weather-vane,

That veered above the roof,
Said: "Do you mean to show
That God's love shifteth so,
And changeth like the wind?"

To whom his friend rejoined,
With smiling eyes of faith:
"The wind spells 'God is love'
Whichever way it blows."

Dunbar Prays It Through

The church at Dunbar, Pa., has about 125 members, among them half a dozen women who seemed much interested in missions. But it seemed impossible to have a circle there. None of them felt she could lead in a missionary society. After one of the Monongahela Association meetings, one of the ladies, Mrs. Smith, felt that the Dunbar women must never attend another Association meeting unless they had a mission circle. After several months they began to make definite plans for organizing one. Finally a date was selected, and it was announced to all the women of the church that a society would be formed that night. But still there was no one available as leader.

PRAYER OPENS THE WAY

On the morning of that day, Mrs. Smith dropped her work and prayed earnestly that their organization plans might not fail for lack of a leader. Then she called half a dozen other women on the phone and, in her own home, at the same time, each prayed earnestly the same prayer.

GOD PROVIDES A LEADER

Finally, the hour for the meeting arrived. Over a dozen women were present. Among them was a young woman who was known to them as the bride of a prominent member of the Presbyterian Church. Imagine the delight of these women when she told them that she was a Baptist, and before her marriage had been active in the missionary society of her home church in the Pittsburgh Association. They at once asked her if she would serve as President, and her prompt reply was that she was

willing to do anything she could. The organization was effected and Mrs. Milton Williams was elected president.

THEY HELP RING THE JUBILEE BELLS

They invited Miss Alma G. Brodhead, their Association secretary, to attend one of their meetings, and she reports as follows:

"It was a meeting I shall never forget. They are so proud of their splendid young leader, and so loyal in carrying out her plans. Their membership had already increased to thirty-four. Our whole Association has been so helped by the spirit and work of these Dunbar women."

Later Miss Brodhead asked Mrs. Williams to become responsible for one of the "Days" in the Golden Jubilee. A few days ago she received the following report from Mrs. Williams, showing how the Dunbar women presented the Jubilee:

"Last evening, at the request of our pastor, Rev. W. H. McKelven, I arranged for a missionary meeting at which the Jubilee was presented. We had made a large clock face of pasteboard, on which were these words, 'Our Day—will you help?' Miss McKelven explained the Jubilee aim. Miss Baker told of 'Our Achievement in India'; Mrs. Jacobs of 'Our Achievements in America.' Mrs. Smith read the leaflet, 'Grandmother's Philosophy.' A quartet of girls helped to make an interesting program. Individual pledges were made to cover the entire Day."

What this church is doing can be done in any church where the women who already have the missionary purpose in their souls will covenant together in believing prayer, and then *go ahead in confident faith that God will provide for their needs.*



In the January number this department called attention to the changing order in the publication of Tidings. Now another phase is presented.

The Changing Order

At the meetings in Denver it was realized that the adoption of the report providing for the organization of the Board of Promotion would necessarily mean changes and readjustments in the promotional work of the various societies. Thus, on the first of January, a number of our valued representatives assumed duties under various departments of the Board of Promotion.

In announcing these changes the board wishes to record a very deep ap-

preciation of the splendid and self-sacrificing service which our secretaries and field workers have given to the work of the Society and, through it, to the denomination. One and all have had constantly in mind that the ultimate aim of all endeavor is the bringing of the kingdom into the heart of the world, and in this they have been truly missionaries. It is difficult to break the ties which have bound these representatives and the Society in the work, but in so doing we rejoice that they are to continue in the work of the denomination. The changes are as follows:

Mrs. L. K. Barnes has been appointed to the Department of Individual Gifts.

Mrs. L. P. Bishop is assistant to Dr. Heath, in the Department of State Conventions.

Miss May Huston is to assist Rev. W. A. Hill in the Department of Missionary Education under the Board of Education.

Miss Alma J. Noble and Miss Helen Crissman, the World Wide Guild secretaries, and Miss Mary Noble, the Children's World Crusade secretary, are connected with the Department of Missionary Education.

Mrs. A. E. Reynolds, Mrs. A. L. Wadsworth, and Miss Elsie Kappen are to continue field work under the Board of Promotion.

The discontinuance of our district secretaries requires a new arrangement in the supervision of the missionary work of the Society. The field has been divided into three divisions: The Eastern Division includes New England, Atlantic, and New York Districts; Central Division includes East and West Central, Central, and Northwestern Districts; the Western Division includes Rocky Mountain, South Pacific, and Columbia River Districts. It is most gratifying to announce that Mrs. Reuben Mapelsden and Miss Ina Shaw, who have so ably directed the missionary work in their districts, will continue this important work in the enlarged fields: Mrs. Mapelsden for the Eastern Division and Miss Shaw for the Western. It is a pleasure to announce the appointment of Mrs. Adah Boyce, a graduate of the Baptist Missionary Training School and a missionary of experience, as missionary supervisor for the Central Division. Miss Carrie Millsbaugh, who has given such valiant service in the Western districts, is to give her entire time to general missionary work in Oregon.

MRS. KATHERINE S. WESTFALL.

EASTER PROGRAM

Plan the Easter program for your Woman's Society Now. Send to the Literature Department, 2969 Vernon Avenue, Chicago, for copies of a suggestive program.

FROM THE FAR LANDS

GOOD NEWS FROM THE GOSPEL SHIP

The many friends of the little White Ship will be glad to hear that the ship has been sailing as usual since early in September. "The ship's opportunities were never greater than at the present time," writes Rev. F. W. Steadman, who is in charge of the work. "The prayers of Captain Bickel and others are being answered. We are on a visit to the Goto Islands and are having a great trip. So far we have been welcomed at every port, and have had well-attended meetings. Day after day we have had crowded meetings on deck, and night after night from 600 to more than 1,200 have crowded our land meeting-places. We have rented the largest houses to be found, but have not been able to accommodate all who wished to attend. I am told that these are the largest meetings ever held by the ship. In our follow-up meetings quite a number have taken a stand for Jesus and even pray in public with great earnestness.

"We are now anchored near a town of more than 20,000 people where, so far as we can learn, no public Christian meeting has ever been held. Think of our opportunity to witness for Him! Already we have been on land and called upon the chief men of the town, inviting them to the ship and to the meeting we plan to hold in the theater this evening. We were most kindly received by all. We hope to settle an evangelist in this section in the near future. We should have at least three ministers out on these islands as soon as men and funds can be secured."

This is one of the urgent calls.

REV. WILLIAM H. ROBERTS, D. D.

Dr. William H. Roberts, who died December 24, 1919, was a man whose noble life of service and sacrifice has not only been a blessing to the wild Kachins, among whom he labored for thirty-five years, but will continue to have a far-reaching influence for good. He was born at Botetourt Springs, Va., on October 25, 1847. He studied at Roanoke College and Richmond College, and then, receiving the divine call to enter the ministry, began to prepare for this work. He was ordained in Kansas, completed his theological course at the University of Chicago, and was located for two years at Loda, Ill., as pastor of a Baptist church. He received his D. D. from Rochester University in 1910.

On July 15, 1878, Dr. Roberts was appointed as a missionary to Bhamo, Burma, and sailed with his wife and little daughter on October 12 of that

year, reaching Rangoon early in December. He arrived at a critical time in the affairs of the Burman court. The progressive and kind-hearted King Mindon had recently died, and his son Thibaw, who had murdered eighty-four of his brothers and sisters in one night in order to remove all opposition to his succession, was now at the head of the government. Warned by the "kin-woon mingyee" or prime minister, that it would be unwise to present any petition for a permit to the king at this particular time, Dr. Roberts and his family proceeded to Bhamo with only verbal permission to reside in that city.

The reception which they received at Bhamo was far from encouraging. When, after a perilous journey of four days and nights they reached the city, and climbed up the steep banks to the filthy main street, they were greeted on all sides with cries of "Heck kala! Heck kala!" (Hey, you foreigners!) It was not exactly a triumphal entry for the man who was destined to play such an important part in the life of that city.

Unable to secure a teacher of the language spoken by the Kachins, among whom he was to work, Dr. Roberts was obliged to seek the assistance of a common laborer, who, as the Doctor states in his sketch, "Pioneering Among the Kachins," was willing, for about five dollars a month, to "sit on a chair or stool in evident discomfort and allow me to pump him." In this way Dr. Roberts was able, with considerable difficulty, to acquire a useful vocabulary, and later he reduced the Kachin language to writing.

For thirty-five years he gave himself in unselfish, devoted service to these people; taking long and perilous trips into the jungles to carry the gospel message to the remote tribes; "carrying on" through illness, loss, and indescribable hardships; barely escaping death when hostile tribes, aided by a large Chinese army, attacked and destroyed the city of Bhamo.

When Dr. Roberts returned to the field after his first furlough spent in America, he heard the cheering news that seven Kachins were awaiting baptism—a far different greeting from that on his first arrival. It was his privilege to administer baptism and the Lord's Supper to these converts, thus founding the first Christian Kachin church. From its humble beginnings the work has steadily grown, until now there are nearly one thousand Christians. Schools and native churches, as well as entire Christian villages, have been established. Valuable translations of portions of the Bible have been made, and the increasing demand of the natives for these Scriptures is most encouraging.

It is owing to the noble sacrifice and unwavering faith of this man, who la-

bored the greater part of his life on this pioneer field, that the future of these mountain people now looks so encouraging to those who are continuing the splendid work which Dr. Roberts so successfully began.

THE FIVE YEAR PROGRAM IN TOKYO

There is a steady advance in the amount given by the different churches toward their own maintenance, a new sense of responsibility has sprung up among the rank and file of the members and this year's special effort to reach the Five Year Program goal has been successful. Results of this special effort can be seen in the churches awakened, self-support visibly nearer, a new faith in the power of the gospel, and an encouraging growth in church-membership.—*Gertrude E. Ryder, Tokyo, Japan.*

THE NEED AND POWER OF PRAYER

The church work in the main school is progressing. A number have appeared before the deacons asking for baptism. It is a great inspiration to see these young people going out and forming a part of the real life of the nation, and to realize that we have been privileged to help so definitely in the formation of that life. Remember that however much we need your financial aid in providing the buildings and equipment, we also need greatly your prayers at all times. I know by the many silent lifts we get amid the day's tasks that some are praying earnestly for us and we want the number to increase. We become more convinced every day that religion and character are caught, not taught, and therefore we need a constant and ever-increasing supply.—*A. E. Bigelow, Iloilo, the Philippines.*

STATION SNAPSHOTS

AFRICA

Living conditions in the Belgian Congo are improving although prices are still very high. Native supplies are higher than before the war. The steamships on the Upper Congo are carrying their full capacity, and much material is waiting at the various shipping-points.

CHINA

A recent graduate of the Shanghai Seminary has started an evening school in an outstation near Changning, South China. Eleven men and five women are coming regularly six evenings a week to study. This graduate has also been asked to preach every week at a school with about one hundred and fifty pupils.

JAPAN

The young woman's dormitory, which is an important part of the work in

Tokyo is full to overflowing. The missionaries have been obliged to turn away more applicants than ever this year. It is hard for them to say to a young woman who wants a safe home, "No, we have no room."

INDIA

"It really is a wonder that more of the children out here do not die," writes Mrs. Tilden of Jorhat, Assam. "The Assam statistics for last month were appalling. Not only was the death-rate terribly in advance of the birth-rate, but compared with last year's figures the death-rate has increased greatly, while the births have decreased."

PHILIPPINES

Two graduates of the Bible training-school at Iloilo are conducting the kindergarten connected with the private school at Bacolod. Almost seventy children attend this kindergarten.

CHANGES IN THE CONGO

Since the day in 1880, when Rev. Joseph Clark first arrived in Africa, he has seen many changes take place. A recent letter from him tells of the conditions existing in the Congo today. "Generally speaking, the natives are earning more than a living wage," he says. "This refers chiefly to those in any way connected with the trade and work of the country. The old conditions prevailing a few years ago have forever passed away, and rarely does a native refer to them. At the present time the native is assured of protection in his home and work, and as he has no heart-burning ambition he is satisfied. The higher ideals we desire to see have in many cases been almost lost for a time, displaced by the desire for more money, better houses, and white man's clothing and furniture. But amid all the changes we are sure that many are seeking to live as people of God."

Foreign Missionary Record

SAILED

November 6, from Seattle, on the Fushimi Maru, Rev. P. R. Bakeman, wife and four children, and Rev. D. C. Graham, wife and three children, for China.

November 15 from San Francisco on the Santa Cruz, Rev. J. W. Stenger, wife and four children, for South India.

December 3, from Seattle, on the Katori Maru, Miss Lucy Austin and Miss Carrie Putnam for Burma, and Rev. S. W. Stenger, wife and two children, for South India.

December 17 from San Francisco, on the Colombia, Miss Enid Johnson and Miss Ruth Sperry, for China.

ARRIVED

Rev. and Mrs. P. A. McDiarmid from Sona Bata, Africa, in New York, November 23.

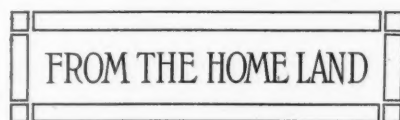
Rev. Joseph Paul, from Sibisagor, Assam, in Boston, December 11.

BORN

To Rev. and Mrs. L. A. Lovegren, a daughter, Mildred Effie, October 15, at Yachowfu.

To Rev. and Mrs. L. B. Rogers, of Toungoo, Burma, a son, Thomas Wynn, October 24.

The \$50,000 publishing plant being established by Southern Methodists at Juiz de Fora, Brazil, will do printing for all the Protestant missions in Brazil.



There are some missionaries on the home field as much needing the support of your prayers as have the soldiers in the trenches. There are heroes carrying the cross of Christ in the missionary fields of America who merit the praise of men as much as do those who have been cited before the nations for conspicuous bravery in battle. Some of these missionary heroes will never be known to men. About others you may read in the literature of the Home Mission Societies.

ON WHAT OUR FUTURE DEPENDS

The future of America depends not on wealth of resources or vastness of numbers, but on the nature of its leadership in business, in religion, in education and in every phase of national life. Trained leadership means progress. A few days before his death the late President Roosevelt received by appointment one of our Baptist missionaries to the Bohemians in America, representing President Masaryk, of the Czecho-Slovak republic. This mission was to appeal to Mr. Roosevelt to make a speaking tour through Bohemia. "For," urged President Masaryk, "the thing that impresses me about American democracy is its moral tone; and if Bohemian democracy is to stand, it must have the same moral tone."

SECRETARY DIVINE'S SUCCESSES

A telegram to Secretary White from Rev. F. H. Divine, Edifice Secretary of the Home Mission Society, brings the glad news that the Temple Church, Los Angeles, California, under his leadership paid and pledged \$523,000 for its new church edifice. The effort was to raise \$500,000. This is Secretary Divine's greatest success as yet.

Rev. F. H. Divine, of the Home Mission Society, raised \$5,152.88 at Albany, Oregon, on November 30, in an effort to secure \$5,000 to remove all debts and make improvements on the property of the First Baptist Church.

SYRIANS IN THE UNITED STATES

The past forty years have seen the immigration of many Syrians to this country. They are now estimated to number four hundred thousand. Many are Greek Catholics and Roman Catholics. The chief Protestant denomination represented among them is the

Presbyterian. This is due to the more extensive work carried on by the missionaries of that denomination in their native land. The Syrians do not form colonies as naturally as some foreigners. They prefer to learn English and speak it even among themselves, although they are usually good students of their mother tongue, the Arabic. The largest number live in Greater New York and its vicinity. Four Syrian daily newspapers are published in that city. Trade and commerce are the chief occupations of the Syrians in the United States, but they may be found also working in the mines of West Virginia and other states. In the middle and Far West many of them own farms which they carry on with good success. They are from the Mount Lebanon district of northern Palestine, are hardy and courageous, and may be compared with the mountaineers of the Southern Appalachians. It is an interesting fact that the Syriac version of the Bible is one of the earliest. Many vicissitudes have befallen this ancient people, chiefly in recent years, through their cruel persecution by the Turkish Mohammedan Government. They do not present the problem that exists in the case of the more clannish foreign races; but the very fact that group work among them is more seldom required emphasizes the obligation of individual Christians to be helpful in various private and social ways to these friendly seekers after that which is best in American customs and institutions. Let us not forget to give them, above all, that which we most prize.

WORKERS WHO COUNT FOR MUCH

A message sent out recently by the Secretary of the Treasury, Carter Glass, contains the following personal tribute to the faithful ministers of Jesus Christ in Virginia. It might be paralleled in every state in the Union. "I was born and raised in a rural community. The circuit rider is to me not a character of historical fiction, but a real, living memory of my youth. And I have no more vivid impression of my young days than that of the persistent patience of the divines who from sturdy youth to infirm age labored unceasingly among the parishioners of the Virginia hills. With them to finish their job was to finish a long, long life of every kind of usefulness. Day in, day out, summer and bleak winter, the task was ever before them, and I never knew one whose zeal flagged. Was it birth, marriage, sorrowful death, good counsel to the wayward, sound advice to the wilful, kind encouragement to the sick at heart, the pastor was ever at hand, working not only to finish his job, but to aid others in the consummation of theirs."

How to Make Effective Programs by Using Material in Missions

We give below two programs, one for the Young People's Meeting, the other for the Sunday School, prepared from November issue of *MISSIONS* by Rev. William T. Thayer, Director of the Connecticut Baptist State Board of Promotion. While these programs were designed for Christian Enlistment Week, they are still good as examples of how to use any issue of *MISSIONS*. We still have some copies of that special number on the General Board of Promotion. Send for one, and let the church people know the facts about The New World Movement and its organization.

YOUNG PEOPLE'S SERVICE

(BASED ON NOVEMBER MISSIONS)

Hymns.

Scripture. Story of building the wall, told by a young person. (Neh. 2 : 12-20; 4 : 1-6.) Note division of labor, chapter 3.

Prayer and Hymn.

Story of "Alle Samee Shinin'." Page 764.

Conditions we seek to change. Value of Friendship, page 836.

Conditions we seek to better. Mabie Memorial, page 843.

Conditions we seek to perfect. Peace Day in Japan, page 841.

Hymn.

What do world conditions demand? Page 763.

Three Minute Addresses by three young men. (If possible those who have been in the service.)

1. Personal Allegiance—Patriotism.
Nothing done without it. War wasn't won by men and women who refused to enlist, to do their "bit."
2. Adequate Organization—Discipline.
Organization, leadership, training—those mark the difference between a mob and an army.
3. United Advance—Victory.
The turning-point in the war came when the Allied forces got together on a program.

Three Minute Addresses by three young women.

1. Personal Allegiance.
Outline of Family Group Plan, whose purpose is to enlist folks. Page 769, paragraph 3.
2. Adequate Organization.
Promotion Board, both General and State; the Associational Committee and Church Cabinet. Page 780, Questions 4 and 5.
3. United Advance. Page 766, paragraph 2.

Hymn.

FOR CHURCH SCHOOL SESSIONS

(BASED ON NOVEMBER MISSIONS)

A. Prelude.

Appropriate Music, Hymn, or Chord.
Call to Worship, Superintendent.

Ps. 118 : 24.

Challenge, Assistant Superintendent.
2 Tim. 2 : 15.

Prayer, Pastor.

Reading of Scripture. Front cover of *MISSIONS*.

Singing, "Coronation."

What is the New World Movement? Page 768, paragraph 2; and page 781, last question.

What is Christian Enlistment Week? Page 792, paragraph 2.

What is the general idea of Enlistment Week? Page 769, paragraphs 1 and 2.

What is the suggested program for Enlistment Week? Page 854.

What is the Family Group Plan? Page 769, paragraph 3.

What are some of the things our denomination is doing? Brooks' House, page, 796; Calumet Region, page 798; Mabie Memorial School, page 843.

What is one thing, out of many, to be done? Page 802, paragraph 1; page 805, section 3.

Singing, "The Church's One Foundation."

B. What is the General Board of Promotion? Page 778, question 1.

What is its function? Page 779, question 1.

How is it made up? Page 779, question 2.

Who are its Chairman and General Director? Page 781, next to last question.

What are the suggested units of organization? Page 809.

What is the State Board of Promotion? Page 780, question 4.

What are the advantages of this new organization? Page 781, questions 2 and 4.

What are we to pray for? Top of page 768.

Moment of Silent Prayer.

Singing, "Take My Life and Let It Be."

While the Programs above were prepared for Enlistment Week, they are good for any time, and for two Sundays.)

**MISSIONS and THE BAPTIST
in Clubs of Five or More for Only
\$2.75. Subscribe Now.**

PROMOTION MATTERS

Trail-Blazers

Trail-blazers are essential in all new enterprises. The world needs all its pioneers in a time like this, all the guidance it can get from those who know how to use the compass and follow the stars.

Some of the best of the February trail-blazers for all who are interested in the success of the New World Movement of Northern Baptists are to be found in the literature which is now ready for distribution. Edwin M. Po-teat, D. D., Secretary of Prayer and Stewardship, and a frequent contributor to *MISSIONS*, is the author of a number of suggestive booklets, such as "Do It Now," "Embezzlement," "Stewardship and Redemption," "Two Ways to Get Rich," and "The Camel Question, or Can a Rich Man Be Saved?" Another pithy booklet on the general February subject of Stewardship is "Christ's Attitude Toward Money," by Dr. W. Robertson Nicoll. Any of this literature can be secured from the State Directors of Promotion.

Another piece of literature that is at once excellent reading and an essential handbook in February as it is every month is the "Survey of the Fields and Work of the Northern Baptist Convention," which deals with the situation in a comprehensive and vital fashion. No Baptist interested in bringing about the further Christianization of the world through the New World Movement can afford to be without the "Survey." It also may be secured from State Directors.

Changes Among the Workers

In the readjustment of relations caused by the creation of the General Board of Promotion, four of the men who have held responsible positions in connection with the work of the Missionary Societies have been transferred to important positions under the Board of Promotion, beginning the new service on January 1, 1920.

Dr. J. E. Norcross, who was District Secretary of the Publication Society in New York; Dr. Frank Peterson, who was Joint Secretary of the Home and Foreign Societies in Superior District; Dr. A. M. Petty, who was Joint Secretary of North Pacific District; and Dr. A. W. Ryder, who was Joint Secretary of South Pacific District—all now become General Representatives of the General Board of Promotion of the Northern Baptist Convention. Their work of representation and spiritual stimulation will lie where the needs are greatest at the time, and they will serve all the interests involved as far as time and strength allow. They may be regarded as field stimulators, and their

past records make it certain that they will accomplish effective work for the extension of the kingdom borders.

Another change transfers Dr. R. E. Farrier, who was Joint Secretary of the Home and Foreign Societies in New York District, to the position of State Director of Promotion in New York outside of Manhattan District. The latter district is in general charge of Dr. Charles H. Sears, Secretary of the New York City Mission Society, and he has as Director Rev. S. K. Singiser, who is on furlough from his field in Rangoon, Burma.

Secretary of Religious Education

Rev. Ferdinand F. Peterson, director of religious education of the Massachusetts Baptist Convention during the last five years, has been elected secretary of religious education under the Board of Education of the Northern Baptist Convention. In the reorganization of denominational activities at Denver last May, it was decided to expand the functions of the Board of Education to include not only the development of Baptist colleges and other educational institutions, but also missionary and religious education in the churches. It is in pursuance of this greatly enlarged plan of operation that Mr. Peterson is called to his new work. He was for over seven years pastor of the First Church of Medford, Mass., where he put into operation many of his ideas concerning efficiency in Sunday School work. The results obtained in his own church and school brought him into prominence and led to his selection as Sunday School Secretary of the Massachusetts Baptist Convention. Later the work was broadened to take in religious education in general. So great was his success in this work that when the committee sought someone to undertake the new and important task of standardizing and supervising the religious educational processes of the denomination, its choice fell unanimously upon him. This is a striking tribute to the estimation in which Mr. Peterson's qualifications and attainments are held by those best able to judge, and must be a matter of much gratification to him and his friends.

He is a graduate of Ottawa University, A. B., 1904, A. M., 1907, and of the Newton Theological Institution, B. D., 1907.

Federal Council and Interchurch Work Together

Dr. S. Earl Taylor, General Secretary of the Interchurch World Movement, addressed the Executive Committee of the Federal Council of Churches of Christ in America at its annual meeting in Baltimore, December 10. He spoke on the reason for and the place of the Interchurch Movement from the stand-

point of the Council. The outcome of Doctor Taylor's address, the report of Dr. Charles S. Macfarland, General Secretary of the Council, and the remarks of Doctor North was a manifest desire to continue the cordial relationships existing between the two organizations and to coordinate even more closely the activities of many of their departments.

In the reports of a number of the Council's commissions were seen the ways in which the Council and the Interchurch Movement already were in close contact and mutually helpful cooperation. Dr. Worth Tippy, of the Commission on Social Service, said he had been in continuous touch with the Interchurch Department of Industrial Relations, and during the absence in Europe of Dr. Fred B. Fisher, director of the department, had been practically in charge of the department's activities.

"To Your Knees! God Alone Can Save America"

A REMARKABLE STATEMENT FROM THE COLORED PEOPLE

The above title is the caption of a call to prayer issued by the Woman's Missionary Board affiliated with the National Convention of negro Baptists. The call to prayer was issued because of reports received from forty-two states which showed that mob violence, injustice, lynching, and race hatred had become a national malady.

The Executive Committee proposes to precede its campaign of publicity and enlightenment by ten days of fasting and prayer, beginning November 25. On November 30 each pastor in the National Convention (Negro Baptist) was asked to stop in his services on the stroke of noon, to lead his congregation in prayer for the nation, for the President, for the white ministers, for the press, and for every negro American, that he might live up to the requirements of an American citizen.

In reciting the reasons for this call to prayer, the following noble specifications are made:

Because we too have sinned, and as a result we "have no power to stand before your enemies." (Leviticus 26:37.)

Because God will fulfil His promise (Leviticus 26:40-42) if we walk uprightly.

Because men's hearts must be changed on this race situation and God alone can do it. Neither education, property, bullets, nor ballots can stay the hands of the fiends whose deeds are destined to make of America one vast, inveterate, unmitigated Aceldama. God can and will do it if we pray and live up to His requirements.

Because, as a race group, we have sinned. It is true that white Americans are the aggressors and before our

Father must bear the brunt of the responsibility, but we have ceased to pray. Our family altars have disappeared. We have gone after the gods of our persecutors and are as devout in our worship of them as those who despitefully use us. We are learning to hate. God dealt generously with us when He dispensed among the races of mankind the spirit of kindness and forgiveness. We are losing that rich heritage. Let us pray.

Because, as sure as there is a God, unless this nation turns from the error of her way, it is going to be more tolerable for Sodom and Gomorrah than for her when God gets ready to pour out His wrath upon her.

Because, if the present program is carried out, America might gain the whole world supremacy and lose herself.

Because God is not mocked. We are sowing hatred, inhumanity, brutality. We are sowing these abundantly, and we shall reap abundantly. The most direct way out of the present situation is by the way of the throne of God.

Let us pray and don't stop praying until the waters roll back and return and cover "the chariots and the horsemen and all the host of Pharaoh that came into the sea after" us. Pray until there shall not remain "so much as one of them" (Exodus 14:28).

God is not dead. Talk to Him. Get orders from Him and move forward under the Shekinah.

Don't stop praying until America undergoes a permanent change of heart. Pray until "righteousness shall go forth as brightness and justice as a lamp that burneth."

From an Esteemed and Eminent Layman

December 31, 1919.

MY DEAR DR. GROSE: I have been an admirer and proud of MISSIONS for a long time, as an up-to-date, well-edited, and finely printed magazine, presenting in a most effective way the appeal of the great cause to which is devoted.

The issue of January, in its new form, however, is a distinct improvement over the old and is altogether the finest issue of MISSIONS yet. I congratulate you, the Publication Society, and the denomination on this splendid representation of our great mission cause.

Wishing it an increasing influence among our people and abundant prosperity, and so a happy New Year to you, believe me, most cordially yours,

D. G. GARABRANT.

The Atlantic City meeting of the Interchurch World Movement will have adequate report in our March issue.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE • 200 BRYANT ST., BUFFALO, N. Y.

FOLLOW THE LEADER

DIDN'T you love to play "Follow the Leader" when you were a schoolgirl? The longer the line the more fun, and how the leaders did keep us guessing as to the next move!

I have thought of that game during the past weeks, in connection with the World Wide Guild and the Children's World Crusade and our transfer under the new Board of Promotion to the Board of Education. Ever since the Guild was organized four and a half years ago, and the Crusade two and a half years ago, we have followed the wonderful leaders of our two woman's societies, and hasn't it been great?

The World Wide Guild Commission has been our leader, approving every plan for programs, reading, essay, and story contests, plays and pageants, besides printing all of our fascinating literature. We cannot possibly appreciate what it has cost these busy women in time and thought and prayer, and in behalf of every guild chapter and crusade organization I wish to make public acknowledgment of our gratitude to these leaders whom we have loved to follow. I also want you to know their names, because back of that formidable term, World Wide Guild Commission, are loving hearts that have watched with true mother gratification our growth. They are Mrs. MacLeish, chairman; Mrs. Nuveen, Mrs. Goodman, Mrs. Laycock, Mrs. Eulette, Mrs. Swift, Mrs. Jennings, Mrs. Westfall, and Miss Mare.

And now we are going to follow our new leaders with just the same loyalty and enthusiasm. January first we were placed under the leadership of the Board of Education, one of the finest Boards in our denomination. Prof. Ernest Burton is Chairman, Doctor Padelford Executive Secretary, Doctor Peterson Secretary of Religious Education, and Rev. W. A. Hill Secretary of Missionary Education.

What a lot of names and titles, but they represent some of our finest Baptist leaders, and we may consider it an honor to follow them. Mr. Hill, Secretary of the Board of Missionary Education, is our special leader, and if you will look in your November MISSIONS, page 808, you will see his picture. Now to the work, and let us prove that we are good followers!

THE SURVEY!

One of the first things our new leaders ask us to do is to form study classes on the Survey. In December I mailed a

copy of the Survey with the "How to Use" prepared by Mrs. Farmer for our girls, to all Senior Guild Chapters with a printed slip explaining their use. If your chapter did not receive yours please write me at once. If you did receive it, begin at once, and either combine the Survey with your regular "First Aid" Programs, or form a separate study class for six weeks. I think it would be great to use it during the Lenten season. Choose your own time and method, but *Do It Now!*

ANNUAL REPORTS

This month you will receive the Annual Report blanks, and may I urge you to fill them out *very promptly*, and return them as promptly to your Association Secretary Director? This is *very important* for statistical purposes, and I am sure you will cooperate and furnish the Boards this information.

*Faithfully yours,
Alma J. Noble.*

A JUNIOR GUILD SONG

Junior Guild Chapters, attention! The following song to the tune of "Mickey" was written by a Junior Guild girl at Seneca Falls. Try it in your meeting:

Guild girls, World Wide Guild girls,
We're the Junior World Wide Guild,
In the service of our Master we never will shirk,
We always will work for him.
We wish that the whole world knew
What the worth while girls can do.
Guild girls, Junior Guild girls
Will work 'til the day He calls us home to him.

—Marguerite Fuess (16 years).

INITIATION CEREMONY

Some chapters have a hit or miss membership list. Keep your standard of membership high. Experience proves that a simple impressive ceremony when new members are received makes a more regular and faithful membership. The following has been successfully used in many chapters:

I. New members are led to the president, who explains the Guild organization, its purpose and aims, and the deeper meaning of membership.

II. New members are taken to the Secretary, who presents the study books, the reading contest, story contest, and urges a subscription to MISSIONS.

III. New members are taken to the Treasurer, who explains the Budget of the church, and the chapter's share in the "New World Movement." She

urges systematic and proportionate giving, as the only way to carry on the Kingdom work. To each the Treasurer presents leaflets telling of the missionaries and work of the Guild, and assigns a name for prayer.

IV. Once more the new members are presented to the President, who pins on a white rose, and asks them to repeat after her sentence by sentence the World Wide Guild Covenant.

V. Chapter members carrying lighted blue candles in left hands form an unbroken circle by placing right hand on left hand shoulder of the girl at the right. New members carrying unlighted candles stand in the center. While the song, "Blest be the tie that binds" is being sung, the chapter president steps to the center, lights their candles, and the new members step into the circle. The ceremony closes with circle prayers.

*Helen Crissman -
Field Secretary.*

WORLD WIDE GUILD DORMITORY, SWATOW, CHINA

Have you all had a share in the \$6,000 that is to build this new Dormitory for High and Normal Students—our special Guild Building in connection with the jubilee celebration of the Woman's Foreign Society? Here is a letter that will be of special interest:

"A letter has just come from Dr. Groesbeck and he said that the \$6,000 would just fit into the plans. You see Kak chieh is such a rocky and hilly peninsula that big foundations are very expensive, so the Reference Committee on the field has decided that it will be much better to build several small dormitories rather than one large one. The building will really be very beautiful, because the granite is quarried right out of the hill on the compound. It will have a fine foundation and perhaps the whole building even will be built of this granite. The plans are being drawn up for it, and if they are forwarded here to Boston, we will see that you have them."

The formal vote is worded thus:

"In view of the request of Miss Prescott regarding the World Wide Guild dormitory, that we heartily welcome the suggestion and assure the members of the W. W. G. that such a building will fit admirably into our plans, and we ask the Property Committee to take the matter up immediately for securing plans and specifications."

REQUEST FROM MISS MAY A. NICHOLS, OF SATRIBARI, GAUHAATI, ASSAM

"One great need is a piano. I want one not for myself, but for 'Satribari.' One was given while Miss Vickland was here, for the school, but as it was given

for Miss Vickland's work, she took it away when she left. Miss Marie and Miss Nettie Holmes bought one with their own money, and as it was personal, they sold it on leaving. Thus we have no musical instrument. Wish some kind friend or W. W. G. society would remember us with money for such a gift. It is better to buy a piano here, as they are better suited to the Indian climate. A *victrola* would come in very handy also, especially in the school-room if we had the records for the many games, and a few good march records.

"Would also like about *five dozen boxes of good wax colored crayons* for the drawing classes, American make, not Japanese which do not stand the test of the climate in Assam.

"Also some one might like to send a year's subscription to '*Normal Instructor and Primary Plans*,' published at Dansville, N. Y."

REQUEST FROM MRS. J. M. BAKER, ONGOLE, GUNTUR DISTRICT, SO. INDIA

"Souvenir Picture Post Cards!

"I have not received any since I returned from America two years ago, and the stock I brought with me is exhausted. Please send me a large supply in small parcel post packages. I should also be glad to receive any pretty pictures cut from magazines, or the pretty colored tops of calendars. Bright colors are most acceptable. The above address will reach me."

LETTER FROM CHINESE STUDENTS

To the President and Members of the Woman's American Foreign Mission Society:

We are often thinking of you and hearing your wonderful work being done both in your own country and in ours. We have no opportunity to meet you on account of the far distance; but we are conscious that we are all the members of the one spiritual family with a common Father who is in heaven.

"We rejoice in the fact that Mr. Fay is coming to your country to complete his studies, and we take this opportunity by asking him to carry this message to you. We ask your prayer, help, and advice with reference to our school here.

By the grace of God and earnestness of Mrs. Upcraft in education, we are privileged to have a nice girls' school in this town. We received a great deal of knowledge, both in education and religion since we came to the school; but still we need your prayer that we may keep our faith in God and be strong Christian and able to help other girls after we go out from here. With best wishes and kind regards, yours faithfully,

Girl students of Baptist Mission "Min Deh" Girl School, Chengtu, Szechuen, China.

CHILDREN'S WORLD CRUSADE

HARK YE, CRUSADERS!

You can play a straight game all through—

That's one good thing you can do.

You can fight like a Knight
For the Truth and the Right—

That's another good thing you can do.

You can shun all that's mean,
You can keep yourself clean,
Both without and within—

That's a very fine thing you can do.

Your soul you can brace
Against everything base,
And the trace will be seen
All your life in your face;

That's an excellent thing you can do.

You can look to the Light,
You can keep your thoughts white,
You can fight the great fight,
You can do with your might
What is good in God's sight—

Those are truly great things you can do.

And, in each little thing,
You can follow the King,
Yes, in each smallest thing
You can follow the King—
You can follow the Christ, the King.

—John Oxenham.

City Rally in Washington, D. C.

Miss Meynes, the Secretary Director for the District of Columbia, has written the following interesting account of the C. W. C. Rally, which she arranged with such infinite pains that success was guaranteed from the beginning. The value of such Rallies to the leaders, the children and the churches which for the first time see the C. W. C. in operation, cannot be overestimated. I should be happy to hear that many City and Association Leaders had taken these ideas as a basis for similar Rallies in different Sections.

Miss Meynes writes: "I want to tell you about our Rally. We now have nine Crusader Companies and one Herald Band in the District, and all but two were represented, beside three other churches where there are no Crusaders. They all had Banners.

"We met in the Metropolitan Church, and the girls had assigned each group a certain number of seats, marking the section with streamers of crepe paper, and each Company, as it arrived, was given badges of the same color, one for each member. The Takoma Park girls

wore caps and sashes of crepe paper in rainbow colors, as they are called the Rainbow Company, so you see we had quite a bit of color.

"A young man led the singing, and how those children sang 'Brighten up the Corner' and 'I Love to Tell the Story' to open the meeting. The dearest little girl from the Metropolitan Company gave us a welcome, and one of their boys led in the Salute to the Christian and American flags. In answer to the Roll Call, some Companies sang songs, some had verses, and two had original responses, all very clever. Then we had our Crusader Song, Scripture, prayer, collection and talk by Miss Johnson. She told them the Story of Tin Lan, and the children made the service flag for China, as suggested in the programs. We asked a certain number of children from each Company to come to the platform and place the stars. Each child was given a star having on it the name of a Missionary, to take home.

"As the Companies responded to the Roll Call, I had them tell how many children were present, and I found that all together we had 200 children, beside a great many grown people. We practically filled the main floor of the church auditorium.

"You know, last year we did not take a collection, but we decided to this year, making it a Christmas offering to Indiana Harbor. We did not announce this beforehand, so I was very much surprised to find that it amounted to \$11.00.

"One church in which there is no Company was represented by three girls and the head of the Junior Department of the Sunday School. When I called on them, the leader said they had no Crusader Company, but they had caught the enthusiasm and would organize one.

"One Company which I organized in October with 24 members has grown to 53, and had 28 at the Rally."

THE RANKIN IDEA

In the Baptist Mission at Rankin, Penn., under the care of Miss Luella Adams, there was formed, more than a year ago, a Crusader Company of girls, which flourished and made for itself such a large place in the community that the boys of corresponding age became clamorous for a similar organization. Miss Adams, whose wit seems to be equal to every demand upon it, formed a W. W. B.—"World Wide Building for Worth While Boys." The girls have been promoted to a Junior W. W. G. Chapter and a new group of children, both boys and girls, have taken over the Crusader Company. Miss Adams writes: "We are quite proud of our new Crusader Company. We have 100 members and have divided them into ten squads, with ten members in a squad. Every member wears a metal rim tag with two numbers on it, one the number

of the squad, and the other the number of his position in the squad. The seats in the little chapel are all numbered, and in order to keep his seat, each member must be in it at every meeting, or give an adequate excuse. My, it's great fun!

"The Captain of the oldest boys' squad is the President of the Crusader Company, and the Captain of the older girls' squad is the Vice President.

"The system thus far is working wonders. There are many boys and girls anxious to join the Crusaders, but so long as none of the rules are broken, we can admit no more, and these would-be Crusaders must be content to attend as visitors. The C. W. C. is very popular in Rankin."

POSTERS

The verse for this Poster is:

"Eight little lookouts
Went to the meeting
The day the meeting was due.
When they got there
The meeting was bare—
Now what in their case would
you do?"

In the lower left-hand corner draw a telephone and write, "I'd telephone Tom, Dick, and Harry the night before!"

In the lower right-hand corner draw a chair and write, "I'd bring Martha and Mary to share my chair."

THE BEGGAR LAD

The colors in this Poster are mostly tan and brown, very soft and pretty. The verse,

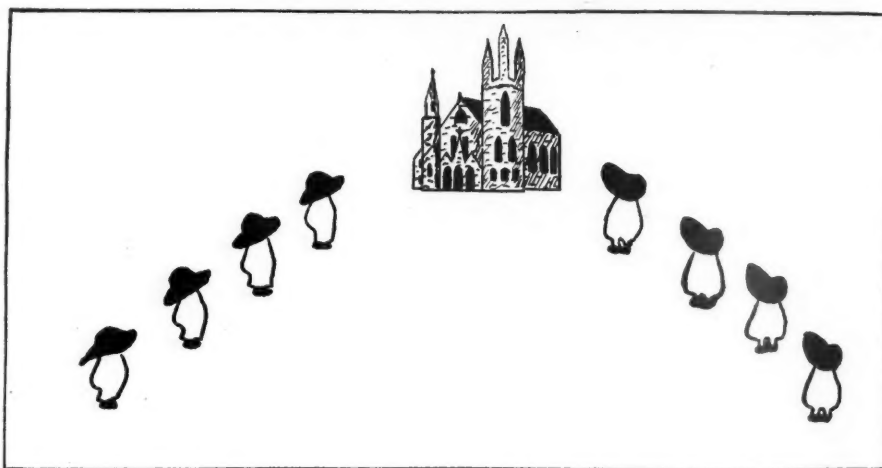
"Dai Kai the beggar lad
Was poor and blind and cold
and sad.
But blind boys learn such wonderful things
In the Mission School, they're
as happy as kings."

MODELING

One of the great helps in the period for handwork in the meetings for both Heralds and Crusaders is the modeling in clay. So many interesting and attractive reproductions can be made to illustrate the program. An improvement on the ordinary clay is the preparation of corn-starch and salt, which will last indefinitely and may be colored with water-color paints. Outline the figure you wish to make—"Mook," an adobe house, or any such figure—on a cigar-box cover, and then model the figure inside the lines. When it has hardened it can be slipped from the box with a penknife and colored. The following is



CRUSADERS OF THE FIRST BAPTIST CHURCH, RICHMOND, CALIFORNIA.
THEY HOLD WEEKLY MEETINGS ALL YEAR ROUND



THESE POSTERS CAN BE MADE VERY
INVITING AND A FEATURE

the recipe: One-half cupful salt heated *very hot*, one-half cupful corn-starch, mixed with cold water to a creamy paste. Stir hot salt into corn-starch, working like dough until smooth. This will keep in good working condition for a week or more if wrapped in a damp cloth.

Mary L. Noble

200 Bryant Ave., Buffalo, N. Y.

What Crusader Company will report the largest number of additions in 1920? This is a good contest in which to engage, as the field is large and productive.

The C. W. C. ought to secure at least five thousand subscribers for Missions this year. Why not?

We have the promise of a new heading for the C. W. C. Why not send in a simple design for it to the Secretary, who will forward to the Editor. Artists, try it.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

STRICTLY FRESH METHODS

DIRECT FROM PRODUCER TO CONSUMER

THE conductor of the Forum gladly relinquishes her function as middleman and presents plans, with slight adjustments, as they were sent in from various parts of the field. She is positive they are workable, because they are all in action in live communities.

A HIGH-EFFICIENCY PLAN FROM KANSAS

We have an original standard of excellence in our missionary society, each member being supplied with monthly tally-cards on which the values are rated as follows: Attendance at meeting, 1; offering, 1; daily Bible reading and prayer, 2; answer to questions in *MISSIONS*, 1 for 10 questions, 2 for 20; inspirational or missionary book read, 2 (25 chapters in the Bible constitute an inspirational book); new member secured, 3; subscription to *MISSIONS* magazine, 2; church calls, 1 for each call. Each member keeps her own record and reports thereon monthly.

The entire membership is divided into four groups with a captain over each division. Each captain has four lieutenants. Each first lieutenant has three second lieutenants. Each second lieutenant has two privates. We have our meetings on the first Friday of every month. On Thursday morning before the meeting the second lieutenants call their privates, remind them of the meeting, and ask how many points they have made during the month. Thursday afternoon the first lieutenants call their second lieutenants and secure their points. Friday morning the captains call their first lieutenants and secure all the points in their division excepting the offering and attendance.

In the group meetings, during the business session, the captains count those present and the contents of the offering envelopes, then the total records are put on a chart in the church. We have the individual records as well as those of the groups. There is a friendly rivalry. The two defeated groups will entertain the other two at the close of the year.

At our last meeting there were more than 700 points reported, which, I think, proves the plan a success. By this method the 150 members are called before each meeting and no person calls more than four. The new members are added to the group which secures them

and strengthen that group until the close of the year, when they are readjusted.

We are very enthusiastic over the method, as every one, with the exception of the privates, has a job, and it develops leadership. Our offerings at our regular meetings have averaged about \$28 thus far, and are increasing all the time. Each group has taken a "Day" in the Golden Jubilee, and I am not sure but we shall have one of the holidays.—*Mrs. U. M. Griffin*, First Baptist Church, Fort Scott, Kansas.

A NEW WAY TO USE THE SURVEY

I plan to make all possible use of the *Survey*, which I consider the finest thing that has come to hand. At the meeting in our own church this month, I used the portion bearing on the Foreign Field. Various women impersonated our missionaries of the Atlantic District on their respective fields. Each, after being introduced, told briefly of her work, incorporating *Survey* and additional material in her talk. For instance, Dr. Catharine Mabie, of Kimpe, Congo, began: "Mipe is a continent of vast silences; the land of sleeping sickness; a dark country to be lighted by the Torch of Truth," etc. I followed this with a short talk on "Achievements, Problems, and Programs," especially emphasizing the medical work and urging the study of "A Crusade of Compassion." I propose using this program throughout our association.—*Mrs. Annie Kreuzpointner*, Altoona, Pa.

A COMMUNITY SUPPER WITH BIG POSSIBILITIES

Why should the term Christian Americanization be used only in connection with foreigners? Few places in our country are more in need of such ministry than the residential sections occupied by our better class citizens. Can it be Christian to be utter strangers to our neighbors across the street, unable to offer ministry in times of need other than by a note?

A few women in two contiguous blocks became imbued with the idea of a community picnic supper. The idea met with immediate favor, and a full list of committees was appointed to carry out the plan. It was decided to ask each family to provide enough scalloped potatoes, meat sandwiches, and pickles for their own needs, the committee providing hot boiled corn on the cob, coffee, sugar, cream, and watermelon, a

fund for this being obtained by the Finance Committee, who collected twenty-five cents from each family.

The committee on tables obtained sufficient tables from two near-by churches. These were placed in the middle of the paved street, which had been washed, swept, and roped off by order of the mayor. Tablecloths were provided, and on these the committee on invitation pinned slips of paper to serve as place-cards. As far as possible families were separated, only small children being allowed to sit with their parents.

It was understood that at the first call of the cornetist, women should come from their houses, each with the hot dish and plate of sandwiches, and place them on the table anywhere. At the second call, the rest of the guests came out and found their appointed places. Chairs had been provided by people living on each side of the portion of the street used for tables. The Episcopalian rector had been appointed to say Grace. Then all "fell to" with a will. The watermelon had been cut and placed on the tables, the coffee was in large pitchers, the corn on huge platters; so we could all sit down and eat at once—258 of us.

Large paper bags donated by a grocery firm were used to collect scraps at the close, these bags being carried to the rear of adjacent lots while the table committee was clearing the tables and the chairs being arranged around a platform that had been built out from the front of one of the yards.

The committee on decoration was composed of High School lads and lasses, one boy studying electricity obtaining strings of colored electric lights and connecting them up, another providing flowers, and still a third the flags of the Allies. Sufficient musical talent was found in the two blocks to build up the program, a piano and a volunteer orchestra sharing with the mayor, the chief of police, and an alderman from the ward the space on the platform.

We had obtained the city community sing leader, who brought an abundance of printed song sheets, and we well-nigh sang ourselves hoarse. Then followed speeches and games, the latter led by one trained in the art. Such fun!

I could not tell you the result of this one effort in the way of community kindness and neighborly spirit if I were to write pages. The whole spirit of our neighborhood has changed. Here are just a few instances: The next morning a man across the street from a widow whose daughter goes to work daily came over and said: "I notice you go down-town every morning about this time. I drive down. There's plenty of room. Come over and ride with us." A plumber across the alley came to another house and said: "You do not need to get a plumber for small jobs. Let me

do them." The milk wagon drivers struck the following Fall and my husband said: "Now there are several babies in these two blocks. You send the maid to those homes where there are babies and get empty bottles and I'll send the car around to the milk depot and get certified milk for all the babies." I wanted the opportunity for another touch with some of the families, so I gathered up the bottles myself. Had it not been for the supper, none of us would have thought of these little kindnesses.

It should be told that one colored family lived in the neighborhood. With tears, the mother thanked us for her invitation to the supper and said she would not come and eat with us but would drop in later. The chairman on the committee on tables was the general errand and utility man of one of the families. He is an Italian. He now insists on doing for all of us. Thus did we bring together and blend in kindness the diverse residents from two streets with modest houses occupied by the better class of working people and those from the third (intervening) street of goodly and pretentious homes.—Mrs. G. E. Young, Minneapolis, Minn.

(The possibilities of the above remarkable occurrence are unlimited as we consider our new program for social service Christian Americanization, and the spread of America's unique propaganda in this crisis hour. The "Family Group Plan" in Christian Enlistment Week and the spread of the family spirit form the keynote of the Board of Promotion campaign in our New World Movement.)

A "One-Day Campaign"

This is the day of the special drive and campaign. In these various drives—Liberty Loans, Red Cross, the Community War Chest, etc., the women did such valiant and valuable work they made themselves indispensable to the success of the enterprises undertaken.

Taking advantage of these facts, the Woman's Missionary Society of the First Baptist Church of McKeesport, Pa., conducted a "One-day Campaign" for new members, the results of which were so gratifying that others may want to adopt a similar plan.

In brief here is the plan and the result: The members of the Society to go out two by two on a specified afternoon to visit the women of the church not members of a missionary organization, invite them to join; all to return after the canvass for a supper together at the church, the new members gained to be guests of the evening. A letter was sent to every member of the Society, giving the outline of the plans of the committee, calling a meeting to complete the plans, and find what each would bring

for the supper. A letter was then sent to all the women not members, stating the plans briefly, making a plea for their membership, and telling them some women would call on the day appointed to talk with them regarding the work. The names and addresses were prepared for the canvass by districts.

At the time appointed the women gathered at the church, bringing with them something for the supper. The districts were assigned, and after a number of earnest prayers the women started out with hopeful hearts.

A happy, hungry company was ready at six o'clock for the good supper prepared for them by some of the women who could not assist in the visiting. Some appropriate and up-to-date mission songs were sung with enthusiasm at the table, and a song by one of the young women with a rich melodious voice fitted beautifully into the spirit of the occasion. Mrs. C. F. Burke, foreign secretary for the woman's work in the Pittsburgh Baptist Association, was the speaker. Her sweet spirit and winning manner brought for her the closest at-

tention during her helpful address. Reports given at the table by the various groups showed over fifty accessions to the Society, besides the good accomplished for other departments of the church by the canvass. The new members present were given glad welcome, and all joined hands in a circle singing, "Blest Be the Tie that Binds."—Elizabeth G. Bryant, Pastor's Assistant.

"We Can and We Will"

A suggested slogan for the campaign. This is not original. Heard Mrs. Montgomery use this expression in one of her addresses about two years ago, I think.—Emma C. Fisk, Boonville, N. Y.

A Real Challenge

A challenge to American democracy is to include in the great program of liberty, righteousness and democracy 12,000,000 of American negroes. Rightly treated these people will be a bulwark against the forces of revolution and bolshevism, but full justice must be done them.

The clear, strong, insistent call upon American Baptists to deeper and more unselfish devotion to Christ's work, is the dominant effect produced upon me by the recent meeting of the Baptist World Alliance. To look upon and listen to men who are counting no sacrifice too great by which they may advance the Kingdom and righteousness of God, is to become profoundly dissatisfied with our easy-going and somewhat selfish service. We listened to many noble addresses; but the touch upon our lines of men who incarnate the sacrificial spirit which brought Jesus to the cross, has gone deepest and will last longest.

Lathan A. Grandall,

A MESSAGE IN THE HANDWRITING OF THE EDITOR-IN-CHIEF OF "THE BAPTIST," WRITTEN FOR "MISSIONS" IN 1911

A YOKE OF OXEN FOR AN EDUCATION

Ralph A. Felton, who is making a survey of the mountain schools of Kentucky tells an interesting story of a youth of this region who was eager for a "little larnin'" and how he got it.

The boy drove up to a little school-house behind a yoke of oxen. The young woman teacher came to the door and greeted him.

"Wan t' do a little swappin' today?" asked the boy of the teacher.

"Why, yes; what have you to swap?" replied the young woman. "And what do you want?"

"I got this 'ere yoke of oxen," said the youth, "an' I'll swap 'em fer a little larnin'."

An agreement was reached; the boy cared for the oxen throughout the school term and received his "little larnin'." He completed the course at this school and later worked his way through college. Now he has a good government position.

NOT ENOUGH RELIGIOUS EDUCATION

In practically all reports coming in to Interchurch Rural Survey headquarters, the same comment is made over and over. "There is not enough religious education," almost every surveyor says of the community in which he is working. The small number of church-members under twenty-one is cited in some localities to prove the need for religious education. In other places it is found no ministers or missionaries ever have been produced. Even persons who know enough about religious organization to take charge of Sunday Schools and young people's societies are often difficult to find. One supervisor who comments upon the lack of religious leadership in the county over which he has supervision, adds: "The answers to the questions bearing upon the vocational training of ministers leads to the suspicion that here is the beginning of the trouble. One thing stands out sharply—many ministers do not know how to act or think in community terms."

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WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY
The address of the School is 2969 Vernon Avenue, Chicago, Ill.

A residential school for the special preparation of young women for Home and Foreign Mission fields. Instruction is given in Bible and Theology, in Comparative Religions, Church History and Administration, Christian Missions (Home and Foreign), Church Order and Discipline, Sunday School Pedagogy, Preparation for Public Addresses, Sociology, Personal Work, Industrial Arts, Domestic Science, in Medical, Physical, Vocal Culture, Music and Kindergarten.

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PRAYER CALENDAR

FEBRUARY: OUR SCHOOLS AND COLLEGES

1. For our schools and colleges, that they may be strongly Christian.
2. For an educational revival in our churches. May we sacrifice for schooling.
3. For the presidents and principals of our institutions of learning.
4. For students for the ministry—may they be men of living faith.
5. For our schools—may friends be found to endow and support them.
6. For students who are homesick and lonely.
7. For our schools in the mission lands.
8. That Christ may live in the teachers of all our schools.
9. For the pastors of our churches in college towns.
10. For the small colleges which greatly need friends.
11. That students in doubt and perplexity may find their way.
12. For our university pastors and student secretaries.
13. For Christian students, that they may remain loyal to Christ.
14. That students preparing for mission service may glorify Christ.

15. For officers and teachers of our Sunday Schools.

16. For those thinking of making gifts to our schools.

17. For the students seeking to find their life-work.

18. For teachers of Student Bible Classes in our schools and colleges.

19. For our Home Mission Schools for Immigrants, Negroes, and Indians.

20. For the non-Christian students, that they may find Christ.

21. That teachers in our public schools may magnify their calling.

22. That Oriental students in American schools may be led to Christ.

23. For the establishment of missionary education in all our churches.

24. For the students who are struggling to earn their education.

25. That students may hear the call to Christian service.

26. For the development of religious education everywhere.

27. For the dominance of the Christian spirit in all education.

28. That the churches in college towns may win and hold students.

29. For the members and officers of the Board of Education.—*Dr. F. W. Padelford.*

A New Year Resolution

1. To make at least ten calls each month.
2. To invite at least ten persons to the church service each month.
3. To use tenfold more words of praise than words of criticism.
4. To greet at least ten persons every Sunday when present at the church service.
5. To be on the lookout for strangers and to introduce at least ten persons every month.
6. To report to the pastor within ten hours the arrival in the community of any Baptist or persons not members of any church.
7. To devote ten per cent of my resources as God prospers me to the spreading of Christianity at home and abroad.
8. To prepare a prayer list of at least ten persons for whose conversion I shall make specific prayer daily.
9. To read at least ten verses of Scripture daily and to pray and work for the salvation of the world.
10. To attempt this year to persuade at least ten persons to unite with the church. *From Calendar of Moulton Memorial Church, Newburgh, N. Y.*

Can You Hear This Call to Young Women?

INDIA today is calling for women from America—women for evangelistic work, women for educational work, and women for nurses. Marie L. Gauthey, writing from Kadoli, says: "If the women of America would volunteer to help the women of India with half the zeal which they gave to Europe during the war, a new day would surely dawn in India, the faint gleam of which is already showing above the horizon."

Not only India, but China, Japan, the Philippines, Burma, Assam, Africa are calling for volunteers. Sixty-four young women are absolutely needed this year, doctors, nurses, teachers, evangelists.

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We appeal to physicians and nurses now in practice, to teachers and evangelists now established in their work.

Is the bitter cry of the Orient for help the Master's call to you?

Will you answer, "Send Me?"

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WITH THE BOOKS

The Little Acrobat, by Janie Pritchard Duggan, reveals the versatility of this charming writer, whose stories of missionary work have been so welcome. This is a story of Italy, and tells how a philanthropic woman sought to rescue an unwilling boy from the life of the circus into which he had been born. How he fled from the priest's house, and after exciting adventures reached his old friends is told in a way to hold the interest of the young folks for whom the book is intended. The illustrations match the story in artistic quality. (Little, Brown & Co., \$1.35 net.)

Conscripts of Conscience, by Caroline Atwater Mason, the appealing story for medical missions which was published in *MISSIONS*, has been put in book form by the Fleming H. Revell Co. The letterpress is very attractive, and the story in this more permanent dress should find its way into the homes and missionary libraries. (\$1.00 net.)

Why I Preach the Second Coming, by I. M. Haldeman, is the title of a little book of 150 pages containing an address which he delivered before the World's Conference on Christian Fundamentals, considerably amplified, one would suppose. Those who wish to know the substance of this rhetorical preacher's doctrine will find it in these pages. (Fleming H. Revell Co.; \$1.00 net.)

The Impartial Christ, by Dr. John B. Calvert, is a second edition, enlarged and revised, of a sympathetically sketched portrait of the Saviour as the manifestation of the love of God. The Impartial Christ is viewed in his teachings, his ministry, at the Supper, on the Cross, in the Resurrection; is seen in Paul, in Christian history, and in the Imperative Call upon the world today to recognize and practice the supreme principle of love of which he is the supreme manifestation. It is a helpful presentation of truth, the fruit of many years of meditation and experience. (Fleming H. Revell Co.)

Charlotte, by Grace Warren Landrum, is "a little biography of the most brilliant young girl I ever knew," to quote the author, who has told the life story with a fine perception of character qualities and development. Charlotte was the daughter of Prof. and Mrs. A. T. Robertson, granddaughter of Dr. Broadus of blessed memory, and possessed a rare personality. She was a real girl, radiant and wholesome, and her religion was a part of her. One of the very best books to put in the hands of girls, who cannot fail to be influenced if they read it. (George H. Doran Co., New York.)

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HERE hospitals well equipped; THERE our mission hospitals understaffed and poorly equipped.

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